Unity

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Spiritual Consciousness Realized
by Charles Fillmore

God's Tenth
by L. E. Meyer

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

FEBRUARY 20 to MARCH 19

†

Healing

I rejoice and am glad because Thy harmonizing love makes me every whit whole.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

I rejoice and am glad because of the outpouring of plenty in me and in all my affairs.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68.)

UNITY

DEVOTED TO CHRISTIAN HEALING

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SPIRITUAL CONSCIOUSNESS REALIZED - - - - 2
by Charles Fillmore

GOD'S TENTH (Lesson 1), *by L. E. Meyer* - - - 9

SPIRITUAL STATES, *by Horatio W. Dresser* - - - 18

MIRACLE-WORKING PRAYER, *by Georgiana Tree West* - 28

THE BASIS OF BOUNTY, *by Mary Elizabeth Turner* - 35

THE LIVING FOUNTAIN, *by Nora Lee Stevenson* - - 41

SUNDAY LESSONS - - - - - - - - - - 49

TAKE THE WHOLE TITHE TO THE TEMPLE (Song) - 66

SILENT UNITY - - - - - - - - - - 67

HEALTH AND PROSPERITY - - - - - - 68

PRAYERS ANSWERED - - - - - - - 71

HELP FROM SILENT UNITY - - - - - 79

A MORNING MEDITATION, *by Della Adams Leitner* - 82

THE PURPOSE OF UNITY - - - - - - - 83

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Spiritual Consciousness Realized

BY CHARLES FILLMORE

THAT THERE is a spiritual force within man that under certain great impulses can transform the body is well known to experienced metaphysical healers. A woman told me recently of a case that came under her ministry. A young girl, a consumptive, was expecting to pass away at any moment. She was a mere skeleton and scarcely breathed. Her friends gathered round to pray with her and for her, and among them was this metaphysician, who in her prayer declared the unreality of death and affirmed the almightiness of life and health. The others became weary and left, but this illumined soul kept on praying all night. At dawn the patient opened her eyes and asked for food, which was given her. In forty-eight hours she was up, walking about and, strangest of all, inside of a week she had gained flesh and was at her normal weight. That was several years ago, and the girl is now married and has children. This is but one of many cases of like nature that have come to my notice. So we know that the Resurrection of Jesus, and His appearance to His followers many times thereafter was not a miracle but the dominion over the body life gained during years of discipline by the industrious soul Jesus.

But these thousands who have been and daily are being healed of so-called incurable diseases and their bodies kept from the grave, are they permanently healed? Have the carnal thoughts that ultimately destroy the body been wholly cast out of them? Here we note a difference between partial healing and complete healing. Jesus in His

practice in healing others, did what we are doing when we make a demonstration over some particular ill, for ourselves or others. He cast out the demon (error thought personalized) as we do, and the patient rejoiced and gave thanks to God. "Whereas I was blind, now I see," sings the man whose eyes were restored. But where is that man now, and the many others whom Jesus healed? They did not survive the final attacks of the great race enemy, because they did not follow Jesus all the way. Their minds were not thoroughly cleansed of the errors that lie at the base of physical death. But Jesus long before the Crucifixion claimed that He would rise again on the third day. He spent whole nights in prayer wrestling with the subconscious adverse mind forces that destroy the body. He overcame the last enemy, death, and demonstrated as none other has the possibility of eternal life in the organism.

In this great demonstration of restoring life to His dead body, Jesus made Himself the ideal of every soul who seeks eternal life. Here Jesus proved that the eternal life of the soul after the death of the body is not the goal of man, but eternal life of the soul in conscious union with the body in its ascended form. When Jesus, after proving to them that He was there in the same body of flesh that He had before the Crucifixion, ascended in a cloud out of their sight He showed that the electronic units that formed the cells of His organism had been released and that His body was henceforth a part of the luminiferous ether.

This was in fulfillment of His promise that His body would become spiritual bread (substance) and spiritual blood (life) to those who desire to eat it (appropriate it in faith).

★ ★ THUS WE see that the claim that there are "Ascended Masters" who are equal with Jesus in spiritual power is fictitious. No man of this race has yet overcome death to the point where he can sow the finer spiritual

elements of his body in the race mental atmosphere, thereby making it possible for every anemic soul to receive a spiritual transfusion from Jesus Christ.

The Spirit of truth, who Jesus said would guide us into all truth, has revealed this to those who seek its instruction.

Yet a materialistic class of scientists would decry this only hope of salvation for man and cast doubt upon all spiritual revelation. Dr. Alexis Carrel in his latest book, "Man, the Unknown," tells in glowingly descriptive terms what man has attained in conquering the world without, but he assumes that man is totally ignorant of the world within. For example, he says:

> We are very far from knowing what relations exist between skeleton, muscles, and organs, and mental and spiritual activities. We are ignorant of the factors that bring about nervous equilibrium and resistance to fatigue and to diseases. We do not know how moral sense, judgment, and audacity could be augmented. What is the relative importance of intellectual, moral, and mystical activities? What is the significance of esthetic and religious sense? What form of energy is responsible for telepathic communications? Without any doubt, certain physiological and mental factors determine happiness or misery, success or failure. But we do not know what they are. We cannot artificially give to any individual the aptitude for happiness. . . . Is it possible to suppress struggle, effort, and suffering from our physiological and spiritual formation? How can we prevent the degeneracy of man in modern civilization? Many other questions could be asked on subjects which are to us of the utmost interest. They would also remain unanswered. It is quite evident that the accomplishments of all the sciences having man as an object remain insufficient, and that our knowledge of ourselves is still most rudimentary.

★ ★ NEARLY any novice in spiritual study could answer these seemingly profound questions of Doctor Carrel's. Spiritual science teaches clearly that the motivating power back of man's character, emotions, and even his body, is his thought. We are personally what we have thought

about ourselves. "As he [man] thinketh within himself, so is he."

In the face of the popularity of psychology in its various phases and the very pronounced evidences of the effect of the mind in every field of human, animal, and material life, it is strange that those who are accepted as authorities in the scientific world should make such sweeping assertions of man's ignorance of these demonstrations. Those who have studied man's mind do know how to quicken and augment his moral sense, his judgment, and in fact his every faculty.

The regenerative, transforming power of spiritual thinking has been observed and its beneficiaries have testified to its efficiency since the dawn of history. In the last hundred years the potency of spiritual thought in stimulating the religious factors of the soul and building up the moral nature has been reduced to a teachable science and it has its schools the world over.

This power of thought to act upon the organism, producing health or disease, is practiced broadly and is being demonstrated every day in thousands of cases, to which we and unnumbered other followers of Jesus Christ steadfastly testify.

This lack of spiritual knowledge on the part of scientists is the result of inadequate study of the mind. To gain an understanding of the science of the mind requires the study and application of ideas and observation of their dynamic effect upon the organism.

Jesus is the outstanding master mind of all time, because He synchronized His mind and His body. He also taught how by mentally harmonizing himself with Him any one can begin a transformation of the cells of his body that will ultimate in a perpetual life stream, making man immune to fatigue, disease, and even death.

★ ★ THE POWER of exalted ideas directed into the body

will exalt the cells, release their innate spiritual energy and cause them finally to disappear from physical sight into the omnipresent luminous ether. This Jesus accomplished at His ascension. The promise was that all who follow Him in the regeneration of the body would do likewise. It is true that even the followers of Jesus have not always understood the scientific import of His doctrine. They have absorbed mentally His exalted ideas and looked to their fulfillment in a heaven far away in the skies. By thus projecting their ideas to a fulfillment outside of the body they have separated their soul or mind consciousness from its companion, the body, and the deserted cells have been resolved into their mother principle, the earth.

The mind of man is constantly projecting thought energies or waves through brain cells into the ether or space element in which we live. Every person lives in an environment of radiant energy that circulates through the cells of his organism like bees in a hive. Ordinarily we cannot see the radiation of the mind, but we almost universally feel them. When a discordant soul impinges upon our soul radiation we instinctively shrink away. But we are radiantly happy in the presence of an exalted soul.

It is recorded that a pupil of Socrates' once said to him, "Master, when we read what you have inscribed we are inspired; when we come into your presence we are moved to love; when we hear your words we are charmed, and when we touch your hand we are thrilled."

★ ★ SOCRATES was a great soul, an advanced soul, a master of mind, and his soul radiation was very powerful. But Jesus was still greater in His soul radiation; He had through ages of discipline and thought projection in word and deed made Himself a master scientist in the mental and spiritual worlds. His soul radiation or aura was so powerful that it perpetually stimulates to greater achieve-

ment and thrills with new life all those who enter its sphere of influence. Thought transference is an accepted fact in the psychological world, and it is sustained by the recent tests in measuring the force projected in the process of human thinking. Machines have been invented so sensitive that they respond to the thoughts of men and women under various emotions. The results are reported to be so pronounced in their order and regularity as to constitute a universal law in mind activity.

This power of the mind to project its ideas through thought gives us the key to the work of Jesus in resurrecting His body and making it perpetually radiant in our mental and spiritual atmosphere.

As there are dimensions above that in which we live, so there are degrees of mind emanation above and beyond the intellectual. Jesus said, "In my Father's house are many mansions"; that is, dwelling places in *mind*: states of consciousness.

"I go and prepare a place for you . . . that where I am, *there* ye may be also."

The assertions by physical scientists that we have no assurance of any power that will increase our moral texture or save us from suffering and degeneracy is beyond comprehension to one who has gone deeply into the study of psychology and spiritual dynamics.

★ ★ THERE IS in all of us an intuitive logic that rebels when one of our fellows asserts, "Our universe is exclusively mechanical. It cannot be otherwise, since it has been created from an unknown substratum by techniques of physics and astronomy. Just as are all the surroundings of modern men, it is the expression of the amazing development of the science of inert matter."

It certainly is amazing to any logical mind that this universe with its millions and billions of worlds should have been created by inert matter. Yet such is the logic of

those who immerse their mind in the material activities of the universe to the exclusion of the mental and spiritual. The creative Mind within the atom is telling these physical scientists, as Jesus told the Scripture-bound Pharisees, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life."

The animating mind within the atom bears the same relation to the manifest universe as does the word of God to the Bible.

God-Mind inspires the man mind and man writes the Scriptures, which bear witness to his experiences in contacting the Christ life. Science studies the form or letter of the law, as the Pharisees did the Scriptures; but the animating Mind is unseen because science *assumes* that inert, unconscious matter is the author of energy, intelligence, foresight; in fact, of all the myriad galaxies of worlds and universes with which the near and the farthest depths of distant spaces are crammed.

And this almighty Mind that moves atoms, men, and universes to victory after victory in mounting the dizzy heights of its transcendent ideals, is not far away in some distant starry heaven but right here in our midst, awaiting our recognition of its power to move us to the attainment of our ideals, which we have received from it, our Father-Mother God. "It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

The Resurrection and Ascension of Jesus are twin mysteries to one who fails to understand that the body is potentially and in its electronic make-up spiritual.

GOD'S TENTH

What Is the Tithe?

LESSON ONE

BY L. E. MEYER

MANY PROFESSING Christians believe that tithing was an institution of the Mosaic law, that it was intended for the ancient Hebrews but not for people of the present age. These individuals object to tithing, saying that we are no longer under the law of Moses but that through faith in Jesus Christ we are under grace and truth. Their contention is that we have no right to teach tithing now, as it belonged to the old dispensation and is not of the new.

It is true that under the law of Moses a tenth part of all the increase of the flocks, of the land (fruit, grains), of all income was to be given into the Lord's treasury. Tithing however did not begin with the Mosaic law. Long before Moses' day Melchizedek, king of Salem, blessed Abraham saying: "Blessed be Abram of God Most High, possessor of heaven and earth: and blessed be God Most High, who hath delivered thine enemies into thy hand." In response to this blessing Abraham gave to Melchizedek tithes of all he possessed.

This has a special significance for us and opens new angles of thought concerning the subject of tithing. Abraham, a Jew exalted through grace by virtue of God's promise to him that he should become the father of many nations, gave tithes to Melchizedek, a Gentile king. Melchizedek offers us a fitting type of Christ as king-priest. He had no recorded genealogy, nor time of birth, nor time of death, nor father, nor mother, nor children.

He was king of Salem, which means "peace." Melchizedek means "king of righteousness." He was high priest not by human but by divine authority. In the 7th chapter of Hebrews these things are set forth. The first three verses read as follows: "For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is, King of peace; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually." For a clearer understanding read the entire chapter and see how Melchizedek was made "not after the law of a carnal commandment, but after the power of an endless life." The Lord Jesus Christ is indicated in the Scriptures as an abiding priest after the order of Melchizedek.

"Thou art a priest for ever
After the order of Melchizedek."

The prophets spoke of the coming Messiah as the "sun of righteousness" and the "Prince of Peace."

As Melchizedek blessed Abraham so Christ blesses us. A right response to that blessing is the giving of at least the tithe of all we possess to the Lord and the establishment of the kingdom of Truth in the earth as it is in heaven. Abraham's act of tithing is symbolic of each individual's giving recognition to the source of his supply in God. God is the supplier and the supply. In giving He is the impulse and the gift. In giving we share God, the good, with others, thus we let our light shine and glorify God.

★ ★ TITHING is older than Israel and antedates the law of Moses. Jacob who was the grandson of Abraham made a contract with God after leaving his father's

house, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace . . . then . . . of all that thou shalt give me I will surely give the tenth unto thee." As Jacob continued in the "way" he grew in spiritual integrity until the Lord changed his name to Israel. "Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men, and hast prevailed."

It was the Children of Israel that Moses led from the land of Egyptian bondage. To them he gave the command to give of all they possessed to the Lord. They were to offer unto the Lord the first fruits of the land, of animals, of all income. Thus they were impressed with the fact that what their father and great-great-grandfather had done in honoring the Lord with a portion of their goods was right in the sight of God, and they continued this good practice.

★ ★ THROUGHOUT Old Testament history the tithe is mentioned as a reasonable and just return to the Lord in acknowledgment of the good He has given. As long as these ancient people tithed they prospered in all things. When they withheld their tithes and became stingy with the Lord they became diseased and oppressed with hardships upon every hand. This holds true today. When we fail to give proper attention and devotion to the source of our good we immediately close the channels to our good. When we turn and acknowledge God as our resource we reopen the channels to good and place about ourselves a wall of protection. Malachi, who stands as the last of the prophets of the Old Testament age and on the threshold of the New Testament age, makes the above Truth clear: "From the days of your fathers ye have turned aside from mine ordinances, and have not kept them. Return unto me, and I will return unto you,

saith Jehovah of hosts. But ye say, Wherein shall we return? Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.* And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field, saith Jehovah of hosts. And all nations shall call you happy; for ye shall be a delightsome land, saith Jehovah of hosts." This promise can be extended indefinitely. Whatever our business, profession, or calling, it is incumbent upon us to return to our Father's work at least a tenth of all increase, so that we may enjoy greater blessings and divine protection.

★ ★ THE TITHE is a true method of giving established centuries ago and practiced since by spiritual-minded people. Tithing has not been improved upon as a method of giving, nor can it be except by increasing the proportion given or by giving all to follow in the steps of Christ. Today, as in days past, we have freedom in giving. We can give or not as we choose. We can fulfill the law and reap the reward, or we can withhold more than is meet and take the consequences. Giving is a part of spiritual worship. This fact has been recognized through the ages. Even heathen people recognize this, for we find them coming with offerings to worship before their idols. Now more than ever before there is required the giving of oneself, with all that one is or has, for understanding has increased.

Right giving loosens the burdens of the personal life,

unifies us with the universal, and opens within and without an inflow and outflow of God's bounty.

"Honor Jehovah with thy substance,
And with the first-fruits of all thine increase:
So shall thy barns be filled with plenty,
And thy vats shall overflow with new wine."

The Hebrews were required to give a tenth in kind of all the produce of the land. To quicken the law of prosperity and keep it working we must return at least a tenth of our income, and we must not wait to give our tithe until we have satisfied all personal desires and paid our debts to man. Those who meet their material obligations first, intending later to give to the Lord, invariably find that there is little or nothing left to give. If we would know and realize God's presence and substance we must put Him first. Jesus taught this divine order when He said: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Tithing is one of the practical ways of obeying this command. The rewards of comfort, happiness, satisfaction and well-being will be added in overflowing measure.

★ ★ THE EXACT proportion that we should give is not stated in the New Testament. However giving gladly and freely is taught all through it. Jesus said: "Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." "Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." Jesus commended the widow who cast her last mite in the treasury. He knew that in giving freely to the Lord she would not be made poorer but richer through her giving.

Jesus recognized the law of tithing and commended

it. However He laid emphasis upon the inner phase: "Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone." There was no rebuke because of the tithe but because the spirit was omitted. A tithe without the heart is mockery—with love it is a spiritual worship and service. The inner substance of the mind and heart should be dedicated to the Lord as well as the outer income. If the inner is kept, the outer will come easily. If our faith is too weak to attempt the outer, as we keep the inner the outer will come easily in due season. The inner is the first essential.

★ ★ "BUT THIS I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. *Let* each man *do* according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver." It is necessary that we learn to give gladly and freely, with faith, joy, and love. To realize our all-sufficiency in all things we must move in accord with the law of our being: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." We must honor these commands from within outward.

The basis of tithing is recognition of God's ownership and man's stewardship. To understand this truth and to act upon it brings abundant reward. The chief reward is increased spirituality, manifesting itself in the blessings of heart, soul, mind, and strength that come through conscious unity with God.

In tithing we direct our income into enduring investments that are of utmost value both materially and spiritually. Tithing is based upon the innate spirit of

equity that prompts us to be as square with God as we are with our fellow men. We must be in harmony with God before we can be in harmony with ourselves or others.

★ ★ TITHING CONCERNS one of the inmost mysteries of life, the process by which life is given expression, sustained, and unfolded, by which life is restored when encroached upon by disease, and by which it is uplifted to overcome sickness, sin, and death. This can be explained in thinking of tithing as a matter of rhythm and proportion in nine to one ratio. Throughout all nature there is harmony expressed. The stars move in measured cadence. Each kind of bird has its peculiar wing beat, every note of music, every tone of voice has its definite rhythm. The pansy always has five petals; the wax cell of the honeycomb does not vary. Snowflakes in their infinite variety maintain their six-point pattern. The law of prosperity is also governed by order and harmony. By putting ourselves in harmony with the law of prosperity we insure our income and establish a definite contact with divine substance and supply. Tithing is insurance of income.

In the performance of a task we may establish harmony by using the first tenth of the alloted time in prayer and meditation. The still small voice will reveal the easiest, most harmonious, and most efficient method of procedure. We shall find that what formerly required more than the time we had to give can now be accomplished in less than the nine tenths of the time remaining after tithing. Working in harmony with our indwelling life, tithing operates without interference to renew the body, call forth new and increased powers, and add spiritual illumination. We make things at least ten times easier when we honor the Lord with our tithe.

★ ★ PAUL RECOMMENDED, "Upon the first day of the

week let each one of you lay by him in store, as he may prosper." Let each one establish the Lord's treasury to be used for the upkeep of the kingdom and the support of those engaged in spiritual ministry. If we include our time in our tithe, we shall find that several hours a week of devotion and service to the Lord are required. Some may say: "This is more than I can give." If we have proper faith and love, we shall find time for the Lord. Those in spiritual offices can devote more time to spiritual ministry than those in secular positions. However where one may devote more time another may be able to give more freely in material gifts. We need not think however that we can buy our way into the kingdom of God or obtain heavenly treasures without devoting the coin of our hearts to God. Each one must find his own instruction and make peace with his Lord as the Spirit of truth directs. If our knowledge of Truth is practical we shall find a way of showing our appreciation in adequate ways. Personal selfishness must not rob us of the Christ Truth and its benefits. James says, "But he that looketh into the perfect law, the *law* of liberty, and *so* continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing." If we have no money we can give what we have: our blessings, our loving, generous thoughts, and words and service. The way will open for giving and receiving in increasingly larger and more manifest measure. But certainly we must start by giving.

"Blessed is the man . . .
His delight is in the law of Jehovah;
And on his law doth he meditate day and night.
And he shall be like a tree planted by the streams of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper."

★ ★ TITHING is a simple way to begin to grow in the grace of giving. He who practices tithing will have more to give than he thought possible before. Tithing shows our willingness to work with the law of prosperity and to return to the Giver at least a part of that which He has given to us. It is a practical way of seeking "first his kingdom, and his righteousness." Through tithing a vacuum is created that by the inevitable law of action and reaction must be instantly filled again to overflowing. In tithing we substitute faith in God's supply for fear that we shall come to want. In tithing we loosen the hold of fear and with it many things that have bound us. We find a freer soul, mind, and body; a joyous and abounding health. Regular and systematic tithing calls consistent attention to God as the source of our supply and the Giver of all our good. Tithing clears away that which is apt to obstruct the free flow of God's greater blessings. It is an investment made with God's unlimited bounty as security. Tithing is a sort of new financial birth. It is a law of financial liberty. A faithful tithe payer is honest, and he owns his own property; it does not own him. Tithing is a system of developing generosity, untouched by vanity. Tithing is a reliable guarantee against the "greeds." It is an income tax, divinely assessed and paid as a freewill love offering. Tithing builds up individual acquaintance with God. It brings comradeship with the divine, which fosters financial faith and a feeling of security. True tithing is a prayer of thanksgiving. It is a means of acknowledging God's good. It is our part in the fulfillment of the law of prosperity. In tithing we sow seeds of prosperity, and the harvest is certain.

(TO BE CONTINUED)

Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you to-day.—EXODUS

SPIRITUAL STATES

If we control our little notions, we can check our big follies . . . By the time we have "counted ten on our wrath" the wrath has changed . . . Quickly to shift from a negative idea to a positive one is to save ourselves a lot of misery . . . Inner peace is a state into which we grow . . . Security is wrought in us by spiritual experience.

BY HORATIO W. DRESSER

EVERYBODY knows what it is to be in a state of joy or of sorrow, of hope or of dejection. Each day finds us in a state according to which we are apt to describe the day if any one asks how we feel. We are perhaps feeling "fit," "fine," zestful in meeting the issues of the day. Or our mental weather is cloudy and we are groping for light. If we are feeling "blue," this reference to a color indicates that our state is far from the so-called "blackness" of despair. We meet and exchange greetings with people whose cheery words tell us something very interesting about their passing inner states.

Naturally we contrast states that come and go like clouds momentarily darkening the sky, like a mood of discouragement and states that continue with us during the months or years of an epoch in our experience, so that we speak of being in a certain "stage of development." We note the fact that some people are mostly external in everything they say and do, as if the spiritual life had never attained a point in their development where inwardness is disclosed even in a small way. Other people

are so alive to inwardness that we find them using mere things as means to ends, estimating experiences as they pass with reference to an ideal of spiritual living. The state of development, so far as we can discern, is a far more direct clue to character and mentality than any external appearance, such as dress, manners, facial changes.

Still further, the experiences we have passed through that have left an impress upon us are with us through their effects upon our state of development. This may mean that a deeply impressive experience marked a turning point in our spiritual understanding, so that it stands out in memory and is "never to be forgotten," as we say. Or if we are immature in self-knowing, awakened only to a slight extent to spiritual Truth, the influence of an experience that stirred us deeply may continue because we have never looked it in the face, so to speak, to discern its meaning. Under this head may be classed every experience near or remote—even as far back as childhood—on which (through error) we have built worry, anxiety, fear, and the whole long list of states utilized in making trouble for ourselves. Such states, let us say without qualification, were meant for our spiritual development. We might have advanced by the aid of each one. It was not at all necessary for us to be tied down to our past, like some people who in certain respects are mere children. But what we lacked was the right attitude for beginning to acquire the wisdom needed for assimilating our experience. By assimilation is here meant taking experiences up into the realm of thought to discover their meaning, and accepting what is constructive in them so that life is enriched for us by what we have learned.

★ ★ PLAINLY there is a radical difference between the passing states to which people refer as "nerves," when they are tense, restless, or excessively active in such a way that they feel as if "driven," and what are here called

spiritual states, because they involve real understanding. The average person knows little about states readily called nervous. If he did he would not try to "quiet the nerves" by taking this or that remedy when it is the mind that is disquieted, because there is some trouble rampant that needs to be understood. A person may be restless because he has not as yet found a basis of spiritual repose and faith. Nerves are sometimes apparently urgent in their supposed driving power when in fact a conflict involving important matters has not been resolved. Actually people are affected by mental states even when they suppose they are feeling "nerves."

To interpret nervousness as due to "nerves" only or even primarily is to be under misapprehension. For invariably some notion, opinion, or error is attached to the mental states grouped as "nervousness," this notion passes current as interpretation, and people think, feel, act according to the way they interpret. Anxiety, for instance, is some sort of interpretation in accordance with which experience is just now being read (that is *mis*read). When worrying you are interpreting, even though your mental states go round like a squirrel in his cage. A feared object, although a myth, is real; that is, it passes as real for the time being, as in case of the alleged burglar supposedly heard in the house at night when harmless noises break in on the stillness. Once learn the fact that the states you have called "nerves" are mental states construed by the ideas you have read into them, and you are ready to look behind mental to spiritual states.

★ ★ EVERY individual is in a significant state of some sort. Let us call this his present status, the point where he now stands. There are various ways in which this status may be regarded. It may indicate the ruling passion or prevailing love. It may be indicative of uprightness and other virtues. It may imply insecurity, frustration, disap-

pointment, but also struggle for satisfaction to offset every frustration. So it may have both a positive aspect, say, a yearning for integrity or unity, and a negative one, as in case of doubt contending with belief. What the individual himself is more likely to know is the way he just now feels amid states that fluctuate between doubt and the occasional welling up of faith. If he knew his real status he could set about readjusting it. Meanwhile what the wise onlooker sees is both the passing fluctuation and the meaning of the conflict as it is intelligible.

In detail then each general state, such as joy indicating that the days are coming and going rather well, consists of "little" states. Your present state is one of these little constituents of the general one, which you sum up by saying that you have a "good" day, month, or year. In the little state you feel, think, will, or act as the case may be. The immediate little state is gone almost before you can tell what it meant to you—like a face of which you caught an enticing glimpse when the crowd went by. No argument is necessary to show that as it passes the present state is inseparable from a stream of inner states filling your day. A given state may seem of minor consequence as it flits by. Yet much may depend on the consent or dissent with which you meet it if it is to play its part with other states out of which your attitudes and beliefs are bound to develop. How much you might accomplish in the direction of spiritual living you hardly realize until you pause to consider these power-filled states and how you may focus them to greater advantage.

★ ★ IT IS PLAIN that some people merely let their minds rehearse the details of past experience, without progressing from what occurs to what life means. Others lapse into negative states like dejection whenever occasion offers. But if there are states within states, rising from the present into infinity, we may well believe that

some of the affirmative ones, such as joy in its uplifting radiance, would reach to heaven if we followed them. Heaven may in fact be described as an enduring state, removed as far as possible from so-called "spiritual death" or hell. To acquire and hold fast to states allied with such an enduring one as joy or inner peace might indeed be to attain all that an enlightened human being would ever desire.

This word "state" then is marvelous in two of its meanings. As simply part of a process, a state such as a sense of peace makes its presence known in the inner life as it passes and gives place to its successor almost immediately, since no element or moment of experience lasts very long. As an enduring thing a state indicates actual attainment; for example, constancy of faith, a love that abides through every vicissitude. As transitory a state suggests time, but as enduring it implies eternity. A merely temporal event is not itself blessedness. Nor is the mere contemplation of what is happening sufficient. People who overemphasize time are apt to turn again and again to what has taken place in the past. Some actually live in what occurred forty years ago. To advance out of bondage to the past, out of mere time, is to remember that the same spirit has lived all through the years and that what matters is what concerns the spirit; that is, the Truth that has been brought to light. Time hangs heavily upon us when we fail to understand. It passes joyfully when we realize why we are living amid experiences that disclose what is worth while.

★ ★ By a spiritual state is meant very much more therefore than the mere assemblage of feelings and thoughts that fills our mind at the present moment, although much depends on what we are just now thinking and feeling. If the present thoughts are full of misjudgments, if they are mostly negative, they may well be called "mental"

rather than spiritual. But as one learns to look behind "nerves" to mind, so one can learn to look behind thoughts and feelings to spirit. As one thus acquires the art of living in the present rather than in the mere past (with regret) or in the mere future (with worry), the present in which one lives is more and more a spiritual present. Hence there is a world of difference between "abiding" and merely "passing through." "Abide in me, and I in you" is henceforth the great utterance. The mere past then seems like the branches that, failing to bear fruit, have been cut down and cast into the fire. Indeed the natural man himself with his gossipy allegiances to the past and the hearsays of the present is such a branch. "If a man abide not in me, he is cast forth as a branch, and is withered." But "if" (note the magic words), "if ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." Here we may interpret "my words" to mean those transfiguring truths which, kept in the heart, generate spiritual states that give constancy, peace, and faith that never wavers.

★ ★ READ THE Sermon on the Mount with the idea of inner states in mind, and you will find that there are two groups of states. First there are the detached states, which like the lust of the eye, like enmity, bitterness, revenge, jealousy, lead a person into the pit of hatred, the typical adverse or unfavorable state. Then there are states, typified by love, that lead to the straight and narrow way that is the way of heaven, love being the typical favorable state. The former states are mental, and psychology describes them for us; for example, in what it has to say about the emotions. The spiritual states exemplify what is right and fine and beautiful in the divine order. Actuated by states of the first series a man is forever misjudging others by tacitly judging himself, always ready to correct others by offering to cast the mote out

of their eyes, while obstinately refusing to regard or even admit the existence of the beam that is in his own eye. Yet ever at hand is the light, the love, the wisdom that is needed to lift us out of our bondages, whenever we are ready to acknowledge the divine law "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

★ ★ THE GOSPEL is, in brief, much more than a psychology. Any book on the mind will tell you something about sensations and mental images as they come and go, by describing mental processes in relation to bodily conditions and energies. It is a commonplace that experiences are met and more or less measured by the state we are in, for instance, the worrying state. There seems to be no escape from this mere flux of sensations, pleasures and pains, thoughts and feelings, connecting us with our past in one direction and holding us down to a present that can never return, while carrying us forward to an ever-dawning future in another direction. Futile indeed is the effort that many people make to regulate their life merely by substituting one mental process for another, as if there were nothing more than desires and emotions. The prime result of this sort of thing is likely to be greater bondage to the natural mind, with its proneness for absorption in mere things of all sorts.

It is of course important to detect the flux of our mental states sufficiently to learn that it is the things that come out from within that "defile the man"; that is, the fear thoughts and the trouble-making desires and emotions. You can hardly apply the Sermon on the Mount to yourself without realizing that to some extent you must be on the alert against states that if accepted and followed would draw you down into self. It is so easy to judge others by projecting our own states in their direction that it is no simple matter to stop to examine and cleanse the

inside of the cup. Some of our notions and fears need to be caught, so to speak, as soon as they begin if we are to direct their energies away from trouble.

★ ★ IF WE CONTROL our little notions, we can check our big follies. By the time we have "counted ten on our wrath" the wrath has changed. Quickly to shift from a negative idea to a positive one is to save ourselves a lot of misery. Yet you must have spiritual Truth abiding in you in order to make this transition from states that produce friction to those which produce harmony. You need a considerable degree of self-knowledge and spiritual control to look to yourself first, instead of blaming others. You need to know where to begin and how; and in thus looking to yourself you are all the while confronted by the realization that you are in a certain state of development or spiritual growth, a state that means very much more than what you just now feel or think or say. For there is a certain correspondence between this state which continues through the days and weeks and months and the experiences that come and go because of their inner or spiritual significance.

We often classify people by this relationship. We remark that such a one is still immature in various respects. We note the fact that others are unquickened, that they stand in their own light, that they are in conflict, are "dumb" or unresponsive. We even prophesy that this or that individual will stand in his own light or refuse to learn anything by experience until something more potent occurs to stir him to the depths and arouse him to new development. Again, we refer to a person's dominant desire or ruling passion, to characteristic moods, typical worries or fears. It is plain that no mere change of environment, occupation, or personal relations will suffice. The actual status attained within the self is the decisive factor, as we repeatedly observe

when we find people responding to experiences in typical ways and tending to go on meeting events in just those ways until something highly influential breaks through the routine. Man is not a "creature of habit" merely because of his habits; for the habits correspond to this inner status which indicates the stage of enlightenment attained or the "plane" on which the individual now lives.

★ ★ THERE IS of course no reason for discounting what can be accomplished by mental change. Day by day those of us who are aspiring put affirmative thoughts for negative, purer desires in place of those less pure, better mental pictures for imaginings that hinder, wiser emotions for foolish ones, gathering in our scattered thoughts in order to focus them on our ideals. The spiritual states that endure are in a sense constituted out of those that are temporal or transitory. Yet when on occasion we try to substitute a highly desirable mental state for besetting states that threaten our peace of mind we realize that there is no miraculous mental state, say, of peace, of freedom, or of security, that can be put suddenly into place as we might change a phonograph record. Inner peace is a state into which we grow. Security is wrought in us by spiritual experience. Each aspiration helps, but what we need is constancy or stability.

In fact we realize after inquiring into these matters that every now and then experiences occur that may be described as tests of the state of development that has been wrought in us. We have seen people round about us during the past few years who were all at sea mentally when they lost their job and their money. Having no basis of security other than money and occupation, they were utterly lost at first. Then worry set in, followed by fears. Then the nerves responded, the assumption being that nervous disease of some sort had arisen. Nothing seems clearer than this sequence from discouragement,

a sense of inferiority, lost morale, or whatever it is called, as cause, to results or effects that, because not understood, seem to imply merely physical or nervous disease. Looking from effects to deeper causes however, it becomes clear that what is needed is an enduring basis of security, a spiritual state that no financial upheaval or depression can upset. So the recourse is always the same: away from mere appearances to their corrective in spiritual Truth. "Perfect love casteth out fear."

★ ★ PRACTICALLY speaking, the outlook is reducible to two types of affection: love toward God and the neighbor, on the one hand, and love of self and the world on the other. All mental states thus regarded are due to what we love. Spiritual-mindedness in all its relations, its states in detail and at large, its thoughts, aspirations, attitudes, deeds, is due to love as a spiritual state, a state implying inwardness. But the natural mind is fostered by outwardness or affection for external things, the things by which the unquickened self in its attachments is reinforced. For obviously there is no such entity as self-love apart from what sustains it. Trace these sustaining states to their source and you will find the self in question habitually confirming the interests, desires, attitudes, and beliefs that as passing mental states keep such love active. But granted a change of attitude through uplift of heart and mind into love for God and the neighbor, then the ensuing inner states take their clue from the love that then prevails.

It would be trite at this point in our study to repeat that "no man can serve two masters." A man may try to serve two masters or loves at the same time in the same way. This would be a sure way of generating a conflict. But actually he loves or serves the one more than the other, and the love served is all the while inviting inner states to sustain it.

MIRACLE-WORKING PRAYER

Seeking first the kingdom is the initial step in all prayer, whether it be the prayer of praise and worship or the prayer of asking, the prayer of affirmation or the prayer of silence.

BY GEORGIANA TREE WEST

IN THE EARLY days of Christianity when Jesus Christ's teachings were fresh in the minds of His followers, miracles of healing and supply were an accepted part of the Christian faith. Devoted little bands in different parts of the country healed the sick and "cast out demons"; that is, brought peace and normality to distraught minds. It was accepted as a part of their daily routine as followers of Jesus Christ. In impoverished parts of the country and without financial resources, they always demonstrated the "plenty of silver" promised in Job; plenty of whatever they needed to build their churches and carry on their work. All this was possible because they knew how to pray in the way that Jesus Christ had revealed to them. Their faith was still so bright and shining that when they asked they believed they would receive, and they accepted with reverence and humility the miraculous results. Those who followed after them century after century became enmeshed in the bonds of personal ambition and lust for power, and with their loss of vision their faith became dim. Prayer became again largely a matter of ritual and went too frequently unfulfilled, because the spirit that gives it life was lacking.

Throughout the years of His earthly ministry Jesus

sought to impress upon His followers that God is Spirit and must be worshiped in Spirit and in Truth. He told them that loud beseechings, much ceremony, the performing of ancient rituals, and all such outer actions were not part of prayer. He taught them that prayer is communion with God in the secrecy of man's own soul, man through faith achieving a consciousness of union with the Father within, who sees in secret and rewards openly.

★ ★ MODERN MINDS, seeking a scientific explanation of the efficacy of prayer, speak of it as the process of evolving that which was involved in man in the beginning. Involution means inrolling and evolution means outrolling. We are told:

"There is a spirit in man,
And the breath of the Almighty giveth them understanding";

that is, Spirit or the breath of the Almighty in man evolves or "rolls out" into the realm of form when man through prayer becomes conscious of the spiritual presence. When we understand prayer as that communion with God through which the power of the Almighty is delivered into the realm of form we realize that prayer is not optional but absolutely necessary for the fulfilling of the purpose of our existence, which is to manifest the image and likeness in which we are made.

It would seem that Jesus had this purpose of life in mind when He said, "Seek ye his kingdom, and these things shall be added unto you." Only in the kingdom of God do we find those spiritual realities which take the form of God's good will for us in the manifest realm. It is in the kingdom of God that Jesus Christ said is within us that we behold the eternal life, supreme intelligence, divine love, and unlimited power that, through our beholding, becomes the very substance of faith, the

evidence of things hoped for: health and vigor, wisdom and success, peace and happiness, strength and ability. Our heavenly Father is Himself the fulfillment of our prayers. Through its living center in us Spirit substance comes forth into form for the fulfillment of our needs.

★ ★ WHILE Jesus Christ exhorted us to seek first the kingdom, He also instructed us to ask believing that we receive, and He assured us that through such asking we should have our heart's desire. Many conscientious Truth students feel that we should never ask for material things; they labor under the impression that such asking is not a right use of prayer. This mental attitude shows that in their mind they are separating Spirit from its manifestation. Consciousness is formative, or the medium of form, and all form that is manifested through a consciousness that beholds God as the one and only source of all, must be an outpicturing of All-Good. Such manifestations are constructive units in the good of the whole.

Asking is reaching out for more of God in the realm of consciousness. It implies recognition of God as the source of supply and shows faith in the willingness of Divine Mind to fulfill the need.

Many find it difficult to understand the meaning of the exhortation "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." To grasp it we must realize that time and space exist only in this outer realm of relativity. In the invisible finished kingdom all is perfect in the eternal now. Dwelling in the consciousness of this kingdom within, Jesus Christ produced immediate manifestation of spiritual perfection whenever He spoke the word. He took no cognizance of time or space; now and here so filled His consciousness that when He prayed He believed His prayer already answered. In other words, His prayer was an act of thanking the Father for the accomplished fact.

★ ★ WHEN WE pray we take cognizance of the fact that our desire has not yet appeared in manifestation. We are so aware both consciously and subconsciously of the element of time that we put off manifestation even when we pray in faith, believing. Jesus was teaching us to enter consciously the finished kingdom and declare its perfection as now manifest. To do this the element of thankfulness and praise must enter in. If in a spirit of praise we can give thanks that we now have that which our thought has framed, it comes to pass. Manifestation waits upon our obedience to Jesus Christ's instruction to withdraw to that finished kingdom within and there thank the Father for that which He has already decreed unto us.

As we grow in understanding of Jesus Christ's teaching concerning prayer we realize that the prayer of seeking and the prayer of asking are closely related. He said, "If ye shall ask anything of the Father, he will give it you in my name." We know that "in His name" means "in His consciousness," for a name is always a symbol of consciousness. So we know that to ask in the right way we must ask in the consciousness of union with our source, the heavenly Father. "All that is mine is thine," said the father of the prodigal son. When we ask from a sense of separation instead of union we are asking amiss. This is always the case when we beg for something we do not have instead of giving thanks for something that, according to God's good will, is ours now in spirit and in Truth.

★ ★ THROUGH the prayer of seeking man returns to the Godhead, saturating his creative consciousness with spiritual values; then through the prayer of asking he brings these spiritual values into manifestation. Asking in the way that Jesus Christ instructed necessitates seeking the kingdom first. We cannot possibly believe that

we receive until through faith we have accepted what the Father has already prepared for us in His kingdom. When rightly understood, seeking first the kingdom is the initial step in all prayer, whether it be the prayer of praise and worship or the prayer of asking, the prayer of affirmation or the prayer of silence.

The prayer of affirmation is the persistent affirming of good. Jesus Christ instructed us in this form of prayer when He taught us the power of our spoken word. When we affirm good we ally ourselves with God, and in this way the spoken word becomes a prayer that delivers God's good into manifestation in exact proportion to the faith that pervades it.

Affirming is the formulating and expressing of true ideas; that is, the turning of the looking faculty or eye of inner vision toward Truth. When an affirmation is made with strength and with fervor it is an expression of faith in Omnipresence. Such expression is true prayer; for remember, prayer is the medium through which man's mind makes conscious union with God.

★ ★ SOME AFFIRMATIONS are merely lipwork. It is only the affirmation that comes from the heart or feeling consciousness that is a Truth affirmation. Such an affirmation lifts the whole consciousness to a greater degree of faith in the Truth that is affirmed. Every word of Truth is impregnated with the living substance of Spirit and acts as the yeast in the measure of meal of which Jesus told us. Every grain of that meal may be likened to one of the multitudinous thoughts the sum of which constitutes man's consciousness. The word of Truth lifts or leavens the whole; that is, it releases all that goes to make up man's consciousness from the heaviness and inertness of materiality. It suffuses the whole with a sense of lightness and lifts or raises it into a greater expansion of spiritual understanding. This expansion is preparatory to the molding

of consciousness into the "bread" or substance of life.

The most completely satisfying form of prayer is known as the silence. This also is a seeking of the kingdom by quietly beholding the glory of God's presence with worshipful reverence until the whole soul is caught up in a paean of joy and knows that "that which Thou art, I am." This is the prayer that asks for no thing; the prayer in which all that goes to make up this outer realm of form has no place whatever. It is a period of waiting upon God, not with an empty mind but with a mind filled with the joy of beholding His glory and waiting for that deep sense of satisfaction that comes with the appeasing of the soul's hunger. It is a mistake to look for signs and symbols in the silence. Its benefits are not derived from anything seen or heard. The silence is to the soul what a nourishing meal is to the body. Having partaken of physical nourishment, our hunger is assuaged and we have a feeling of satisfaction and general well-being. When the soul has partaken of a spiritual repast in the silence, absorbing the glory of the presence, it does not need any signs or symbols to reveal to it that it has been well nourished and strengthened in its power to walk strongly with God throughout the daily routine. As we behold the life, love, wisdom, and power of God in the silence we are planting seeds of thought that are to bear fruit in our actions.

★ ★ TRUE PRAYER then, no matter what form it may take, is always a seeking first after the kingdom or a seeking after union with All-Good. This done, we may ask or affirm what we will with the utmost confidence, knowing that it would be impossible for us to ask anything unbecoming of God, since we would be seeking only His good will. It is this understanding of and faith in prayer that works miracles of good in our life. As a result of constantly seeking first the kingdom Jesus

Christ came to dwell in that state of conscious union with the Most High in which all things are possible. When a paralyzed body was brought before Him He entered the finished kingdom of eternal life in which He and the man in spirit and in Truth really dwelt, and from that kingdom He sent forth the command to every cell of the body of outer manifestation to rise and walk. In other words, He sought first the kingdom and then He showed that He asked, believing that He would receive, by speaking the word of power.

Every miracle is a demonstration of the transcendency of the law of grace over the law of cause and effect brought about through prayer. No matter what train of causation may have been started by our blindness and ignorance, we have only to turn to God in prayer and by His grace—His free gift of His own life, love, wisdom, and power—we are healed of our difficulty through miracle-working prayer.

TOGETHER

By John Stefanik

Though I be
On restless, angry sea,
On highest, snowy peak,
In piercing coldness, bleak,
I have no fear
Since Thou art near.
I never
Am alone, but ever
Walk with Thee,
O God, and Thou with me.

THE BASIS OF BOUNTY

If we are not demonstrating as we should like, it is a warning that we should turn our thoughts toward contemplation of the infinite riches of God . . . He showers them upon us when we open our mind to receive.

BY MARY ELIZABETH TURNER

THE QUESTION often arises why one man is successful while another, with equal opportunities, is unsuccessful. The answer is simple. Success or failure is determined by the type of ideas we entertain in our mind. It is a self-evident fact that behind everything we see is an idea. The home we live in is the outgrowth of a plan in the mind of an architect. We understand the relation between idea and production in an example of this sort, but we fail to discern a similar relation between our own thoughts and our circumstances. In the same way that thought precedes action, ideas are the forerunners of manifestation. Within us and all about us is universal God substance, and it flows into our mind and energizes any sort of idea we provide for it. Therefore we should guard the thoughts we permit to come into consciousness, for they are the links between the invisible essence and the visible form. We have the right and the power to think as we choose. In a large measure we have allowed our mind to follow the trend of the negative race thought, and our limiting conditions are the direct result of this. The first step toward success is to refine the quality of our ideas, lift them from the plane of the material on to that of the spiritual. It is divine ideas that are the basis of bounty, ideas based

on the understanding that substance is the foundation of all true wealth.

Man has always known that he could think, but he has not realized that he could train his mind to function in a way that would bring him the fulfillment of his desires. He has understood the necessity for concentrated thought in his chosen line of work without realizing that his other thoughts contributed in any way to success or failure. Many a man has applied himself diligently to the study of law, for instance, and has not succeeded as a lawyer because of the multitude of fear thoughts circulating in his mind. He has not discerned that it is the quality of his dominant type of thinking that makes for success or its opposite. "My mind to me a kingdom is" and the subjects of this kingdom are our many thoughts, which should be under the rulership of the divine self and not the personal, little self. The secret of Jesus' mastery over things lay in His ability to direct all His thought force toward Spirit, which He lovingly called "the Father." His accomplishments were evidence of the effectiveness of this plan. He knew that His mind was one with the great Mind, and in His acknowledgment of this He was able to draw upon God for all that He wished. The foremost thinkers of our day are beginning to realize that man is one with the source from which he came. Eddington, the renowned physicist, has this to say:

> We have attempted in this essay to show the direction in which, it appears to us, the tendency of modern scientific thought is leading. It differs markedly from the views of thirty years ago. Our thesis has been that the recent tendencies of scientific thought lead to the belief that mind is a greater instrument than was formerly recognized in prescribing the nature and laws of the external world as studied in physical science; that in exploring his own territory the physicist comes up against the influence of that wider reality which he cannot altogether shut out . . . We have spelled mind with a small "m," for our values are human values; yet we trust there is even in us something that has value for the eternal. Perhaps the actuality

of the world is not only in these little sparks from the divine mind which flicker for a few years and are gone, but in the Mind, the Logos. "The same was in the beginning with God . . . and without Him was not anything made that was made."

Spinoza, one of the most spiritual-minded of philosophers, says, "The mind of God is all the mentality that is scattered over time and space."

Alfred Noyes, the modern poet, expresses his realization of oneness in this way:

"Man is himself
The key to all he seeks.
He is not exiled from this majesty,
But is himself a part of it."

★ ★ THESE however give us no clue to how we as individuals may tap the resources of Divine Mind through our own mentality. We must go back to the teaching of Jesus. There we find clear and concise directions for contacting God. To pray believing that we shall receive is the simple instruction given by the Master. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." It is by prayer therefore that we communicate with God. We know this intellectually, yet when we are in need of physical necessities we continue to search in the world of affairs for them. This is not in line with Jesus' admonition. On the contrary, "I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? . . . Your heavenly Father knoweth that ye have need of all these things." His advice is to seek first the "kingdom"—pray to touch the consciousness of Spirit within—and He promises that whatever is necessary for a prosperous life will be added. Surely "the fault . . . is not in our stars, but in ourselves, that we are underlings." Something is wrong with the way we have been thinking, and the sooner we learn

to associate with divine ideas the quicker we shall right ourselves. This is the only way in which we can have access to the resources of Divine Mind.

★ ★ IN FACING ourselves honestly, we are forced to realize that our chief concern has been with "things" and not with the "kingdom." Our sense of values is wrong. This is due to our training. Mankind has put undue emphasis upon material blessings and has believed that they could come only from material sources. We have thought that money was of the "earth, earthy" and had no connection with God. Money is a manifestation of substance; substance is an attribute of Divine Mind, and to gain an adequate comprehension of the omnipresence of substance is to acknowledge God as our sole provider. If we are not demonstrating as we should like, it is a warning that we should turn the force of our thought toward contemplation of the infinite riches of God. He showers them upon us when we open our mind to receive. The law of giving and receiving is always operative. God gives; man receives, and in turn gives of his supply to others. And "if ye . . . know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" Banks fail, economic systems change, people repudiate their word, but God cannot fail, because He is abiding substance and infinite love. Our trust must be in Him.

It is not the Lord's hand that waxes short. Our lack arises from our seeming inability to sustain the realization of oneness with Him. When there is the appearance of limitation, it is so real to us that we can think of nothing else. As we express what we think, lack continues to dog our footsteps. The way to free ourselves is to hold to the divine idea of abundance. This is not easy when the proverbial wolf is at the door, but it can be done as is proved by the testimony of hundreds of stu-

dents who have tried this method. So long as Job's mind was immersed in his woes, his condition grew steadily worse; when he forgot about self and centered his attention upon God his afflictions were removed, and "Jehovah gave Job twice as much as he had before."

★ ★ NOTHING yields itself to us without some effort on our part. Land must be cultivated if we expect crops; mines must be worked if they are to give us their gold, coal, and iron; homes must be built if they are to provide shelter. Nature furnishes the raw materials and our part is to use brain and brawn in converting them into what we require. It is somewhat in this way that we should think of the spiritual kingdom from the standpoint of supply. In it there is not only all that we need but all we can desire. We are given the power to transform intangible substance into tangible wealth. It would be the height of folly for a man to stand on the outskirts of a virgin forest and expect the trees to fall, the stumps to be uprooted, and the land to be plowed without human effort. He would have to give his time, attention, and labor to cultivating the field. God's riches must be carefully cultivated also. This we do as we fill our mind with rich ideas. Faithful practice on our part is necessary: setting aside a portion of each day to pray to the Father "in secret," and remembering to think and speak constructively. Slowly but surely will come the inner assurance that God is our unfailing resource and we are freed from the devastating fear of what may happen in the outer. We are content to let plenty express itself fully and richly through us. When we associate with divine ideas—ideas of strength, love, wisdom, abundance—we commune with God and become fitting channels for the outpouring of abundance. Spiritual ideas are food for the soul, and the well-nourished soul is capable of meeting and overcoming all forms of adversity.

★ ★ IF WE HAVE tried and failed, apparently, to express the riches of Spirit; if at the moment we cannot foresee how our obligations are to be met, this very experience is an invitation to us to use the divine ideas resident within our own consciousness. When we let them circulate in our mind, they act as a magnet to draw to us an overabundance of every good thing. If thoughts of opulence were all we had in our mind, lack could never appear in our affairs. Spiritual thinking is the parent of permanent prosperity. The habit of constructive thought can be acquired as can any other habit. The Christ within us all is the image and likeness of God to which all power is given, and we want to express the strength, beauty, holiness, health, joy, and prosperity that the Christ affords. We must learn to open the floodgates of heart and mind to God; His divine ideas will flow in a steady stream into our consciousness, which already possesses all inherently, but knows it not. We shall never know of the riches at our command until we give ourselves into the Father's keeping. Daily we should ask Him to help us think aright, believe that the Truth is doing its perfect work in our consciousness. Our mind is immersed in the mind of God, and the power of His mind continually flows into ours, cleansing it, purifying it, strengthening it. "I am the vine, ye are the branches." We can no more live fully and satisfyingly without God than the branch can maintain its life without the vine.

When our thoughts have no relation to divine ideas, successful living is impossible. We want to get back to the basis of bounty just as quickly as we can, for it is but natural that we should long to express ourselves in our fullest capacity.

This day is holy unto our Lord: neither be ye grieved; for the joy of Jehovah is your strength.—NEHEMIAH

THE LIVING FOUNTAIN

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up into eternal life."

BY NORA LEE STEVENSON

THERE IS A place in the Great American Desert of which people say, "Man planted the trees there, but God made them grow." I could understand that when afar off we rounded a mesa wall and looked down upon the first waving green we had seen in many long, hot hours of driving. Even after that it was some time before we reached the welcome shade, for distance is deceptive in the clear desert atmosphere.

When we drove in under the ancient trees and got out of the car, gratefully appreciating the coolness beneath the branches, one of the first things I realized was that I was listening to the soft chatter and song of birds. Sweet, clear, and twittering came the melody from among the leaves above us of birds, hundreds of them, that had flown here across the hot sands and found shelter and food and—blessed above all else on the desert—cool, living water where they could drink and splash in perfect safety.

We understood then why people back at the trading post had said, "Man planted the trees there, but God made them grow." For coming apparently from nowhere, there out of the level sand bubbled a stream of clear, cold water that flowed on the surface for a few hundred feet and then disappeared again into the sand. In every direction from the spring were rows and rows of cottonwood

and willow trees growing luxuriantly in the heat and wind of the desert where man had planted them to protect the spring; and God had caused them to grow by nourishing them with a living flow of precious water.

I walked over to the rivulet, no wider than my hand, and sat down upon a fallen log in the shade of a big whispering cottonwood. I caught the water in my cupped palm and held it to my hot forehead gratefully.

It is strange but I believe definitely true that our thoughts more often turn to God when danger threatens or when, grateful of heart, we have been delivered from some trying situation. Why should we not remember to praise and thank God when all is well?

★ ★ As I SAT upon the log, letting the cold water drip over my wrists and letting it trickle from my fingertips over my arms, grateful for its coolness, I thought of another time when on our trip across the desert we had stopped near what looked from the car like a crystal-clear spring. But when we had made our way across sand and lava, among the sage and stunted cedar, we had found at its rim that it was only a cattle-trampled water hole. What from a distance had appeared as clean and wholesome and as brightly reflecting God's gold of sunlight was at heart muddy and unserviceable.

Every day as we live in sincere and earnest contemplation of life we thus discover that things are not always what they seem.

In connection with that realization I want to speak of one more of our experiences in crossing the desert. It was July, and the heat of the sun poured down mercilessly from a blue-white sky and was reflected back again from the blinding sand. At evening when the cool desert breeze that always comes to revive one as if by way of preparing one for a scorching tomorrow, we saw again that priceless thing in the desert, living water. We knew it was liv-

ing this time, for we could see the dark, moist sand extending several feet away from the rim, showing that there was an overflow that was steady though slight. As it was after sundown, when the sky was a veritable primrose garden, the pool, protected on three sides by a chaotic tumble of rocks, reflected the colors like a round mirror.

The spot was too beautiful to pass, so we left the car and walked over to sit on the rocks. I was thinking of the loveliness of this reflecting pool, and these words came to me:

> "For who of us can duplicate,
> Famed artist, you or I,
> The work of Him who paints the land,
> The water, and the sky?"

Suddenly the pool darkened and for a moment it was only a dull, lifeless thing whose beauty and attraction were gone. I heard a flapping over my head and felt the actual current of air produced by a pair of enormous wings. Hidden as we were by the rocks back of us, an immense buzzard had flown so close to us that his broad wings had darkened the pool. As the ugly creature saw us and flapped away with a raucous cry, I looked at my husband and smiled.

"That was an object lesson, wasn't it?" he asked.

We both had the same thought: it was only an ugly object coming between us and the light that had darkened the pool.

★ ★ IN MATTHEW we find Jesus making this definite statement: "All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*."

That is the pivotal point upon which our understanding of the heavenly Father turns. Jesus Christ also said, "I

thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes."

Our mind, open and receptive like a little child's to every message Christ has for us, then can comprehend the sermon in just such little incidents as these:

The trampled and muddy water hole, deceptive in its surface brilliance; the clear, beautiful pool darkened by the wings of a passing buzzard, and the living, satisfying water gushing from the sand and causing great trees to grow and flourish where birds may make melody.

There is a living fountain where we always can go for spiritual refreshment: God within us, a source of energy to which we can turn for revitalization, for illumination, for power:

"My life flows swift and strong"!

"I am centered in the one infinite life, light, and power. This is established in the name of Jesus Christ."

Christ said, "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not."

★ ★ How ALERT we should be then to detect the voice of Christ through the babble and confusion of material things around us, to listen to that which only the angels (God's thoughts constantly being sent out to us) are saying and that we can trust to guide us aright.

Deception like that of the surface-shining pool is to be reckoned with, for attractive glossing over can hide many an unpleasant condition underneath. Discouragement can come in the same way out of the flapping wings of the buzzard that temporarily at least takes from us the light.

So great is the power of materiality that we must con-

stantly be on the watch that our eyes may not falter from the true light of God's perfect law. Our faith may have the insignificant beginning of the mustard seed, but through undaunted perseverance and steadfastness it can reach the heights.

In Psalms we read, "Unto the upright there ariseth light in the darkness." That is a blessed assurance, for it is a matter of human experience that times come when life takes on the shadows of night. Reason tells us that darkness is only the absence of light, and if we turn to Christ He will instantly rekindle the light within us that has been allowed to run low because of lack of faith. This light is His own Spirit and authorized power, and through Him we instantly call it forth. It always is there, and if like the foolish virgins of old we have allowed the oil to run low, Christ, the One of mercy and compassion, is waiting to pour the illumination of His understanding into our darkness so that we may be able to go on, a pillar of flame among His children: "And the glory which thou hast given me I have given unto them."

★ ★ LIGHT IN the darkness, living fountains in desert places; these are the assurance of Christ Jesus if we turn to the center of our being and lay hold upon God.

There is also the condition to meet described as human frailty, succumbing to temptation, or surrendering to sin. Regardless of self-confidence, the only actual test of our ability to meet certain situations is to experience them. We learn how to act in life only by getting up when we are knocked down. The too-sheltered life is not the strongest spiritual one. Christ was in all ways tempted, yet never did He weaken, not even when given the promise that many kingdoms should be laid at His feet. When an individual says, "I would have met this situation thus-and-so," we are at perfect liberty to wonder if he ever has been faced with one like it. We meet conditions coura-

geously only through the Spirit of God within us. Anything else is bravado, based upon an unfirm foundation. "I can of myself do nothing." When we know deep down within us that "The Father abiding in me doeth his works," then we are safe.

"So shalt thou know wisdom to be unto thy soul;
If thou hast found it, then shall there be a reward,
And thy hope shall not be cut off."

★ ★ WHEN WE seek sincerely and earnestly for wisdom, because back of our seeking is a desire that is as powerful as the sweetness of honey in the honeycomb, then we shall realize our hope and it shall not be cut off!

Deep in our inner consciousness is the abiding place of Christ. That is where we go to find Him: in secret, shutting out everything else; metaphorically speaking, going into our closet and shutting the door. Although these things may help, we do not find Christ by listening to learned theologians or hearing lectures delivered by wise teachers, no matter how instructive they may be; but by searching deep within ourselves and there finding the Christ understanding.

When talking to the woman of Samaria at the old well that Jacob had given to the people and from which he himself had drunk, and his children, and his cattle—we understand that it was a deep well and highly prized—Christ gave one of His most important bits of instruction, and it is from passages like this that we must glean His inner meanings. He said, "Every one that drinketh of this water shall thirst again."

He was telling the woman that material things fade and die. What does it matter then if we gain the whole world? But He also said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."

"Shall become in him." There is to be found our living fountain: Christ in us, our assurance of everlasting life.

★ ★ LET US stop then in our busy days, amid the rush and confusion and worry and the clanging noises of materiality, and in quietness and confidence sit down and drink of the spiritual Fountain, as Jesus sat on the old well curbing, and as I sat upon the fallen log that day in the hot desert and drank gratefully and put the cool water upon my temples and let it trickle over my wrists and arms. How good that cooling water was!

How good is the living water of God's spiritual ideas! What poise, peace, and harmony we receive when we accept God's gracious consciousness. "Now we believe" not because of the teachings of other people, not because of sermons we have listened to, not because of the explanations of learned theologians, but because "we have heard for ourselves, and know that this is indeed the Saviour of the world."

We must be alert that no material thing may come between us and our Lord's countenance. This was illustrated to me when the wide wings of the buzzard shut the light of the evening sky from the pool. Let us not be deceived by materiality as I was for a moment when I mistook the muddy and cattle-trampled water hole for a clear spring because its surface in the sunlight looked like molten gold as we viewed it from afar.

God gave us this world to enjoy, else why did He create it? But He did not intend us to seek its materialities to the point where we suffer from frayed nerves, ragged tempers, and often lost health. He created it that we might enjoy His handiwork; the unspeakable glory of the night sky; the mountains, valleys, and streams.

"Day unto day uttereth speech,
And night unto night showeth knowledge."

Every day the scientists are making new discoveries. Every day the mind of man is gleaning new facts. The mind of God conceived all things in perfection and man is slowly becoming cognizant of this fact. Now we are having our attention called to the fact that life on this planet would become extinct if ice did not float!

God thought of these things in the beginning.

★ ★ UNDERSTANDING of God's plan for our higher good does not come to us without effort. We are told to search diligently, to pray without ceasing—not beg and implore a king upon His throne so busy watching to catch sinners that we must shout to attract His attention!—to listen to what God has to say to us, being constantly alert to His guidance, depending night and day upon His kindness, knowing that in Him we live and move and have our being, trusting and seeking, seeking the high calling that God has had for us from the beginning. If we are not doing our very best, we are letting God down. Knowing that His plans for us are the best, we have a perfect right to expect the best and be ever open and alert and ready to receive it.

Our guide is the Holy Spirit. Following the Spirit, we cannot make a mistake. Christ Himself said, "God is Spirit: and they that worship him must worship in spirit and truth." God being Spirit, nothing but spiritual understanding can reach Him. Shouts and implorations will not. We gain spiritual understanding through meditation and prayer. Through this we gain the power of Spirit, and through Christ absolute dominion over our everyday affairs so that we reach heights that without illumination we should never have had the courage even to attempt.

He that looketh into the perfect law, the law *of liberty . . . shall be blessed.*—JAMES

Sunday Lessons

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. A thorough study of the Unity Sunday lessons will repay any student. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Feb. 7, 1937
Lesson 6

UNITY SUBJECT—*How We Know the Way.*

✦ ✦ INTERNATIONAL SUBJECT—*Jesus the Light of the World.*—John 8:12, 31, 32; 9:1-11.

12. Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.

31. Jesus therefore said to those Jews that had believed him, If ye abide in my word, *then* are ye truly my disciples;

32. And ye shall know the truth, and the truth shall make you free.

1. And as he passed by, he saw a man blind from his birth.

2. And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind?

3. Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him.

4. We must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5. When I am in the world, I am the light of the world.

6. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay,

7. And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing.

8. The neighbors therefore, and they that saw him aforetime, that he was a beggar, said, Is not this he that sat and begged?

9. Others said, It is he: others said, No, but he is like him. He said, I am *he.*

10. They said therefore unto him, How then were thine eyes opened?

11. He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight.

GOLDEN TEXT—*I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.*—John 8:12.

SILENT PRAYER—*I identify myself with the Christ within me, and rejoice in its guiding light.*

Understanding is indispensable to the abundant life. Without it man becomes narrow and visionless. He then lacks initiative and looks to some one else to lead him. A well-known educator recently expressed the opinion that the supreme need of our age is the development of leadership in men who can see their way through the problems that confront our complicated society. To be a leader a man must first understand and be able to solve his own problems.

In identifying Himself with the Christ, Jesus pronounced Himself the light of the world. To see and rightly appraise the consequences of our own actions we must follow the same inner, guiding principle. In so doing we abide in the word or teaching of the Christ and are true followers of understanding or divine wisdom. Knowing the truth about ourselves and about life frees us from inhibitions that would prevent us from expressing our better nature normally and habitually.

The beggar born blind represents one who has developed no spiritual perception owing to his failure to express the powers of Being that are innate. He has not followed the Christ principle because he is ignorant of its existence. "Who is he, Lord, that I may believe on him?" Willingness to accept the truth prepares the mind to perceive it.

The proper question to ask in the face of a defect, whether in consciousness or expression, is not what caused it but how to remedy it; not who was at fault but what can be done to relieve the situation. Speculation does not bring understanding, but constructive work toward a desired end does. If we look to the inner wisdom we shall learn what to do. But we must act upon our perception in full faith and confidence. "We must work the works of him that sent me, while it is day." The day may not be perfectly cloudless, but such as its light is we must use it. Otherwise "the night cometh"; that is, we lose the perception we have gained and are more uncertain than before. "No man can work" intelligently or effectively without knowing what he is doing.

Divine inspiration and power are realized through the I AM. "When I am in the world, I am the light of the world." We claim understanding through our use of the I AM, and our world is conditioned by our grasp of what the I AM presents to us. If we are material minded, our eyes are not only unseeing; they are covered with clay. Clay represents a belief in the reality of matter, and before we can rid ourselves of this belief we must deny all thought of ourselves as material beings.

The works of God consist in thus denying away all belief in materiality and in affirming the spirituality of all substance. Siloam means sent, sending, putting away. By putting away the false we clear the way for the true to appear. When we wash we come to see ourselves as spiritual, not material, beings. "O earth, earth, earth, hear the word of Jehovah." To hear the creative word is to come out of darkness into the light.

A person born blind physically who afterwards regained his sight would find himself in a new world. Distance, perspective, color, visual form, all would present new aspects of life to him to be mastered and enjoyed. While blind he would have recognized those

he knew by the sense of feeling or of hearing. To recognize them by sight would be a problem to him at first. The one who has his spiritual perceptions quickened to understand the inner side of life finds himself also in a new world. He begins to see in a new way. Problems no longer appear to him unsolvable, for he realizes that something can be done about them.

When we learn to see with the eyes of the mind we recognize ourselves as spiritual, not material beings. We find it necessary to deny the race belief in the reality and power of matter and to affirm the spirituality of all substance. "Since the world began it was never heard that any one opened the eyes of a man born blind"; but now it is heard, and we know that impossibility is a conception of the material viewpoint. All things are possible with God, and we are with God when we see and know the Truth of Being.

As long as we view our life as a physical manifestation only we are blind beggars; blind to the universal nature of the substance from which we draw our support, and begging of life the crumbs of Truth that are to be gleaned in following science and intellectual pursuits divorced from spiritual meaning. In the beginning of our awakening to the inner values found in the universal outlook, we do not always remember to recognize our nature as spiritual. Our random thoughts ("the neighbors") as well as our former views of life ("they that saw him aforetime") would have us still beg doles of health and strength from life by following material means. "Others said, It is he: others said, No, but he is like him." Our awakened understanding recognizes the transformation that has taken place. "I am *he*."

We lose our belief in materiality and in life as an expression of material force by denying out of mind all allegiance to material things. As we identify ourselves more closely with our indwelling Christ we rejoice in

the light that makes all things clear to the eyes of the mind. Thus we receive the sight that enables us to see our way without stumbling through our daily life.

QUESTIONS

1. Why do we require leaders to point out the way to us?
2. Interpret the statement "Ye shall know the truth, and the truth shall make you free."
3. What does the beggar born blind represent?
4. What does clay represent in this lesson?
5. How do we learn to recognize Truth?

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Lesson 7 UNITY SUBJECT—*The Protective Power*
Feb. 14, 1937 *of the* I AM.

✦ ✦ INTERNATIONAL SUBJECT—*Jesus the Good Shepherd.*—John 10:1-16.

1. Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber.
2. But he that entereth in by the door is the shepherd of the sheep.
3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.
4. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice.
5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.
6. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.
7. Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep.
8. All that came before me are thieves and robbers: but the sheep did not hear them.
9. I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.
10. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have *it* abundantly.
11. I am the good shepherd: the good shepherd layeth down his life for the sheep.
12. He that is a hireling, and not a shepherd, whose own

the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth *them:*

13. *He fleeth* because he is a hireling, and careth not for the sheep.

14. I am the good shepherd; and I know mine own, and mine own know me,

15. Even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.

GOLDEN TEXT—*I am the good shepherd: the good shepherd layeth down his life for the sheep.*—John 10:11.

SILENT PRAYER—*I open my mind to the joy of the Lord, and its life-giving power fills me with peace.*

This lesson deals with the I AM or the identifying principle of consciousness by virtue of which man collects his thoughts and controls his mental life as well as his physical welfare. The I AM is the door to the mind and also to the soul and the entire inner kingdom. The "good shepherd" also represents the I AM, and the "porter" is the will. Sheep represent thoughts. Whoever wishes to develop in himself an awareness of the indwelling Christ must do so through the agency of the will working in conjunction with the identifying principle, the I AM, upon his conscious thoughts.

Man identifies himself with his thoughts. "As he thinketh within himself, so is he." The heart is the seat of subconscious thought or feeling. In this deep recess of his being man forges the tools with which he shapes his character and his individuality. He is not conscious of the thoughts of his heart as thoughts, but knows them rather as impulses or desires urging him on to unconsidered action. As he continues to entertain a thought subconsciously it gains in intensity until it rises to the surface of consciousness in the form of articulate or

conscious thought. At this stage he is able to judge its worth and decide whether or not he wishes to bring it into the fold of his accepted thought habits and beliefs.

A conscious thought enters the mind through the I AM, the door that is watched over by the will. A thought impressed upon any one by the will of another, as in hypnotism, is not his own, and the hypnotic power exerted over him is a thief and a robber. Alcoholism is another thief that steals man's own thought and substitutes for it heedless impulses that cause him to identify himself with error and falsehood. Another robber is the drug habit; a fourth, the mental tyranny of the parent who fails to realize that the adult son or daughter needs to develop individuality through the use of the will.

Through the door of the will man enters into communion with his thoughts. Through attention, study, and practice he learns to control his thought life ("the sheep hear his voice") and to distinguish one line of thought from another ("calleth his own sheep by name"). He learns to lead out any thought to its logical conclusion by concentrating upon it until he sees its full meaning and its relation to the rest of his thinking.

He whose mind is filled with a mass of undigested facts and information gleaned at second hand does not control his own thought life. Not until he can correlate what he has learned and by this process of mental digestion produce a coherent and intelligent synthesis, can he claim his soul as his own. When he correlates his ideas and, using the resulting product as a foundation, goes on to new and better ideas, he develops and husbands his powers: "When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice."

The creative processes of the mind are amenable only to the will of the I AM. The hypnotic subject responds to suggestion by another but unaided cannot carry a

thought to its logical conclusion or originate new thought from a given premise. The drug addict and the drunkard are strangers to all true self-expression, and the one who allows himself to be dominated by the will of another becomes an echo instead of an original note in the universal harmony. The psychic subject is least of all himself, but lives in a world of unreality where fear and unreason prevail: "A stranger will they not follow, but will flee from him: for they know not the voice of strangers."

Man is saved through learning how to think and through controlling his thoughts. No other activity in life is so important to him as this, which underlies all else that he as an individual may do. In the Christ mind he finds freedom to develop his thought life to the full. The open mind, the liberal viewpoint, the honest intention, the disinterested approach, the deep-seated conviction, all bespeak the abundant life into which he enters through the good shepherding of his thought powers. Rather than surrender the understanding that he gains through following consciously the way of true reason in Christ, man willingly gives up all lesser satisfactions. "The good shepherd layeth down his life for the sheep."

The one who develops the power of original thought has the responsibility of being loyal to his highest conception of right and Truth. If he begins to turn his newfound powers into channels of personal gain, to consider how he may take advantage of others by reason of his better understanding of mental law, he is no longer a shepherd but a hireling. If he surrenders his reasoned convictions the moment they appear to conflict with his personal advantage, the wolf of self-interest scatters them past all regathering. No one can be disinterested one day and self-centered the next without losing the power to identify himself with that Spirit of truth which is the same yesterday, today, and forever. He must know

his thoughts, and they must faithfully express his understanding of life. "Even as the Father knoweth me, and I know the Father."

Not only man's subconscious thoughts are to be brought under the dominion of the I AM. Many of his most positive conscious thoughts are untrue when judged by the Christ standard. These also must be examined in the light of divine wisdom and made to harmonize with the Truth of the divine I AM. "One flock, one shepherd" is the law of abundant life, peace, and joy.

QUESTIONS

1. What is the I AM, and how is it represented?
2. Explain "As he thinketh within himself, so is he."
3. What part does conscious thought play in man's development as a unified individual?
4. Where do we find freedom to develop our thought habits so as to know and express the abundant life?
5. Explain the statement "The good shepherd layeth down his life for the sheep."

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Lesson 8 UNITY SUBJECT—*Resurrection Life.*

Feb. 21, 1937 INTERNATIONAL SUBJECT—*The Power of Jesus over Death.*—John 11:23-28, 32-44.

23. Jesus saith unto her, Thy brother shall rise again.
24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.
25. Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live;
26. And whosoever liveth and believeth on me shall never die. Believest thou this?
27. She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, *even* he that cometh into the world.
28. And when she had said this, she went away, and called Mary her sister secretly, saying, The Teacher is here, and calleth thee.

32. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33. When Jesus therefore saw her weeping, and the Jews *also* weeping who came with her, he groaned in the spirit, and was troubled,

34. And said, Where have ye laid him? They say unto him, Lord, come and see.

35. Jesus wept.

36. The Jews therefore said, Behold how he loved him!

37. But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die?

38. Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it.

39. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time the body decayeth; for he hath been *dead* four days.

40. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?

41. So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me.

42. And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me.

43. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.

44. He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

GOLDEN TEXT—*I am the resurrection, and the life.* —John 11:25.

SILENT PRAYER—*I am vitalized and renewed in mind and body by the energizing Christ life now become active in me.*

The recorded sayings of Jesus on the subject of death show that His views of it were very different from the orthodox view today. The prodigal son was "dead" until he came to himself and returned to his father. To a promising disciple Jesus said, "Leave the dead to bury their own dead," a manifest impossibility in a literal sense. He said

also that "God is not *the God* of the dead, but of the living."

On the other hand, physical death was to Jesus but a deep sleep that could be broken by a word of command spoken in faith: "The damsel is not dead, but sleepeth." "Weep not; for she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead." "Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep." To Jesus physical death was no more final than moral or spiritual death. From all three man could be raised to newness of life.

The lesson today deals with a case of physical death set aside by Jesus. When He commanded His disciples to "heal the sick, raise the dead, cleanse the lepers, cast out demons," He required of them no more than He had already done. Until we are able to obey Him fully we had best follow Him by resurrecting in ourselves the ideas and ideals of life that we have allowed to die through neglect, indifference, misunderstanding, or lack of faith.

One of these ideas is that of youth. The raising of Lazarus represents the restoring to consciousness of this idea, which has been asleep in the subconscious mind (tomb) of the body. To restore the body to its spiritual state is the work of the understanding I AM (Jesus Christ). We are prone to think that the high spirits of youth and its abounding energies, once dissipated or lost with the approach of "age," can never be recaptured, but such is not the case. All energy resides in the within, and no matter how inert it may become it can be called forth by the word of command.

The I AM speaks to the soul preoccupied with externals and full of care (Martha), saying, "Thy brother shall rise again." The soul takes refuge in the belief that on some far-off "last" day man's body, long reduced to dust and perhaps transmuted meanwhile into other forms of

life through chemical and electrical action, will nevertheless be reassembled and restored to him. The "brother" of the soul is the positive phase of subconscious thought, and it is ageless. This subconscious thought entombed in the body is deeply asleep but not dead, and the I AM awakens it to renewed life and activity.

Those who hold that the loss of the body ends all for man may find new understanding in the affirmation by Jesus of the unbroken consciousness of individual identity in Christ: "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." Death is powerless to interrupt the course of the Christ Spirit in man, and although it may sweep away his present vehicle of expression, it cannot destroy his identity as a child of God; which he continues to be regardless of whether he is in the body or out of it.

There is no inevitable reason why man's body should age, become diseased, and die. By the aid of electrical and other appliances material scientists have lately restored life to a dead body, for a short period. They have long sought means of rejuvenating the body after it has aged, so far with indifferent success. It would seem a comparatively simple matter to rejuvenate a living body through calling forth into expression the idea of eternal youth in it, when the more difficult task of restoring a dead body to life has actually been performed. Nevertheless bringing this sleeping life to outer consciousness is no easy task. Jesus groaned in spirit and was troubled at the prospect of doing such a work in an environment devoid of understanding and co-operation. The higher must enter into the lower through love and sympathy in order to lift up the lower, but the experience is a trial to the higher: "Jesus wept."

Love and sympathy alone are not equal to the consummation of the great work of resurrection and regeneration.

The "stone" must be rolled away. The stone represents the unquestioning acceptance of material law as inviolable and immutable. The one who wishes to experience new life, joy, and hope in Christ must believe in the triumph of spiritual law over material, and pray diligently that the spiritual become clear to him. "Thou art the Christ, the Son of God, *even* he that cometh into the world."

The idealistic aspect of the soul (Mary), though possessing faith in the Christ, is powerless to exercise it in face of the seeming loss of the positive element in subconsciousness (Lazarus). When idealism falls into negation it despairs with the material aspect of the soul energy that is concerned with appearances. "Lord, if thou hadst been here, my brother had not died." Understanding does not begin in the subconscious mind, which cannot interpret infallibly its own impressions. The light of the world shines into consciousness through the I AM.

When we lose our positive outlook on life we do not always realize what has happened to us. We mislay the tool with which we could shape our destiny, but until our I AM power wakens anew in us we do nothing about it. "Where have ye laid him? They say unto him, Lord, come and see."

The function of the I AM is to perform creative acts (work the works of God). These it does regardless of hampering environment. It invokes sublime faith to fill the gap of unbelief and proceeds to make manifest the glory of God.

QUESTIONS

1. In what threefold sense did Jesus speak of death?
2. How do we follow His command to raise the dead?
3. What does the raising of Lazarus represent?
4. Give the I AM's affirmation of eternal life.
5. Are love and sympathy sufficient to regenerate the soul of man and restore his lost youth? If not, what else is needed?
6. How does understanding come to man?

Lesson 9 UNITY SUBJECT—*Love Applied to Life.*

Feb. 28, 1937 INTERNATIONAL SUBJECT—*The New Commandment.*—John 12:20-33; 13:34, 35.

20. Now there were certain Greeks among those that went up to worship at the feast:

21. These therefore came to Philip, who was at Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus.

22. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus.

23. And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified.

24. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.

25. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.

26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor.

27. Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour.

28. Father, glorify thy name. There came therefore a voice out of heaven, *saying,* I have both glorified it, and will glorify it again.

29. The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him.

30. Jesus answered and said, This voice hath not come for my sake, but for your sakes.

31. Now is the judgment of this world: now shall the prince of this world be cast out.

32. And I, if I be lifted up from the earth, will draw all men unto myself.

33. But this he said, signifying by what manner of death he should die.

34. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

35. By this shall all men know that ye are my disciples, if ye have love one to another.

GOLDEN TEXT—*A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.*—John 13:34.

SILENT PRAYER—*The Christ mind in me keeps me in the spirit of love and makes my life a blessing.*

A feast represents appropriation in a large measure, the laying hold of divine potentialities. "Certain Greeks [intellectual reasonings] among those that went up to worship at the feast" may be thought of as that branch of modern scientific thought which seeks to join hands with religion and to interpret the universe in terms understandable to both these fields of human interest.

To approach the study of Truth in the combined mood of devotion and disinterested inquiry may not seem easy at first thought, but when man succeeds in capturing the scientific spirit in conjunction with the spirit of reverence and worship, he brings to his work power (Philip) and strength (Andrew) of a high order.

Bethsaida ("house of fishing," "place of nets") represents a consciousness of increase of ideas, of gathering substance. Intellectual reasonings as well as inquiries into things spiritual are included in this consciousness, for as man pursues his study of scientific or religious truth he finds new ideas pouring into his mind, and he grows increasingly sure of his ground the longer he gives his time and thought to the subject in which he is vitally interested. Bethsaida represents too a state of thought that is continually searching after new ideas. This describes the scientific approach as well as Paul's inclusion in the Christ-directed life of all things, "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come."

Galilee ("a circle," "a circuit") represents active life thoughts or illumined thoughts in the activity of life consciousness that exalt the Christ. These thoughts are

aroused "at the feast" of spiritual appropriation.

God's idea of man in expression (the Son of man) is glorified or made manifest by the union in mind of the intellectual and the spiritual under the dominion of the I AM (Jesus).

Science and religion have this in common, that both serve the cause of Truth with complete lack of self-interest. As a grain of wheat cannot germinate and produce a hundredfold harvest until it gives up its individual substance and life when brought into contact with a suitable soil under favorable conditions, so man's life, if lived to and for himself alone, is unfruitful in the products of the kingdom. But if he gives his thought, time, and effort to discovering new aspects of Truth and shares with others what he learns, his life is highly fruitful. Thus Edison shared with all the carbon filament lamp, Fulton the principle of steam navigation, McCormick the reaper that lightened the work of harvesting in this and other lands. The service they rendered mankind by these labors is past measuring. Likewise those who turn their attention to man and study the workings of his mind, his reaction to physical, mental, and spiritual law, and the nature of his dominion over himself and his environment, set forward the understanding of inner law.

The voice of God sounds through man's prayer for complete disinterestedness. "Father, glorify thy name." God's name is glorified when intellectual reasonings are lifted up into contact with the Christ principle and become instinct with the wisdom that is from above. Ignorance and superstition ("the prince of this world") then disappears in the dawn of a better understanding of life and of the part man is fitted to play in it. The Christ Spirit, lifted up in man, draws all else into it. This lifting up of the Christ in man that his physical and mental nature may be drawn into the universal perfection, signifies that man dies to the old life of sense and lives under a new com-

mandment a life "hid with Christ in God."

If it is questioned what love has to do with the regeneration of intellectual reasoning, the answer is that in an atmosphere of peace, love, and good will man is free to develop his faculties to their fullest and best expression; whereas in the midst of strife, hatred, and contention, his development is interrupted and retarded. To love one another is a dictate of the higher wisdom; it is also "good sense."

The individual is subject to the same law of love. If he loves his fellows and they love him, he gets on with them when either physically or mentally in their company. Absent from them, he is free to give himself without reservation to the subject of his chief interest. The Psalmist gave himself unto prayer. Jesus Christ gave up all personal satisfaction in life that He might teach His disciples, heal the sick, raise the dead, and generally serve His fellow men. That we do likewise was His commandment, a new commandment in that He enjoined us to love one another as He loved His disciples. He kept faith with them even when they denied Him. He withheld all censure from the acquisitive one who betrayed Him for money although He saw beforehand what would happen. He kept high faith with God, and steadfastly beheld Him in men through all the accretions of sense that hid the Son of God in them from one another. When we see Christ in God and in one another, we become truly His disciples.

QUESTIONS

1. What does a feast represent?

2. Explain the significance of "certain Greeks among those that went up to worship at the feast."

3. Give the metaphysical meaning of Bethsaida and apply them by example.

4. How is the Son of man glorified?

5. How did Jesus love His disciples?

TAKE THE WHOLE TITHE TO THE TEMPLE

Words by
HAZEL GUILFOYLE ADAMS

Music by
R. C. VALLANZ

1. Take the whole tithe to the tem-ple If a blessing from God you'd re-
2. Give of your-self and your sub-stance, Of your love, your compassion, and
3. Ask what you will of the Fa-ther. If you ask in His name, you'll re-

ceive. He has said He will o-pen the heav-ens; So give what you
gold; Ev-'ry-thing that we have is our Fa-ther's And not real-ly
ceive, And pro-vid-ed of course, as He told us, In ask-ing we

CHORUS

have and be-lieve.
ours to with-hold. All the bless-ings we have are from heav-en.
al-so be-lieve.

We must give from the heart if we'd live; For we get as we

mete to an-oth-er, We re-ceive from a-bove as we give.

Silent Unity

"BE STILL, AND KNOW THAT I AM GOD"

I rejoice in Thy guiding light.

¶ The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

¶ Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

¶ Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

¶ Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

¶ We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address.

Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY, MO.
CABLE ADDRESS: UNITY, KANSAS CITY.

Health and Prosperity

All healing systems recognize joy as a welcome factor in the restoration of health to the sick. "The joy of Jehovah is your strength" is based upon a principle recognized by all who help to bring about strength of mind and health of body. An old country doctor used to tell of how he healed a woman of a large cyst tumor by telling her a funny story, at which she laughed so heartily that the water broke loose and passed away.

The mind puts kinks in the nerves in ways beyond description. A thought of fear will stop the even flow of life in some nerve center deep down in the body and form a nucleus for other fears to accumulate, and finally congest the blood concerned in some important function. The impact of energy of some kind is necessary to break the dam. Physical exercise will sometimes do it, or massage, or electricity; but these are temporary remedies. None of them has touched the cause, which is mental—fear.

There are various methods of erasing fear from the mind and preventing its congestions in the body. One of the most direct and effective shatterers of fear is laughter. Laugh your fears away. See how

ridiculous they are when sifted to their foundation. Nearly all persons have some pet fear, and they give up to it without trying to find its factual foundation.

The nerves surrounding the heart are most sensitive to thoughts of fear, and when mind and body are strenuously excited the fearfully charged nerve cells grab the heart and hold it like a vise. Business men who live in a world of sharp competition and constant risk of loss are with few exceptions subject to this kind of fear.

Christian metaphysicians of course know that the only permanent cure for such cases is a heartfelt trust in God as the one and only source of good to man. A daily prayer for wisdom and divine guidance in the conduct of one's affairs will restore peace and harmony to mind and body, and health must of necessity follow.

The same law that gives health to the body will bring prosperity into one's affairs. We all live in a radiant substance that vibrates in harmony with our mind activity. It we are worried and anxious we set up currents of energy in the body that are reflected to our thought atmosphere, which is congested or liberated according to the character of the ideas we send out. Hence Jesus said, "Be not therefore anxious, saying, What shall we eat? or, What shall we

drink? or, Wherewithal shall we be clothed?"

If through fear of lack or insufficiency you have congealed the supply currents in your world, begin at once to set them free. Don't be so anxious about your finances. Co-operate with the divine law of supply, which will work for your prosperity day and night if you will open your mind to its inflow. Cultivate the gladness and joy resources of your mind and trust God in all your ways.

Free yourself from the old mortal fears and join us daily in proclaiming our Healing and Prosperity Thoughts.

HEALING THOUGHT

I rejoice and am glad because Thy harmonizing love makes me every whit whole.

PROSPERITY THOUGHT

I rejoice and am glad because of the outpouring of plenty in me and in all my affairs.

Use from February 20 to March 19

Prayers Answered

These testimonials come from persons who have been healed by the power of Spirit, and are expressions of the writers' gratitude to God. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I WILL COME AND HEAL

■ ■ SEVERAL times in the last few years my heart has slowed down and I have been compelled to refrain from active work for a short time. About a month ago it seemed almost as if I should have to give up my place with my concern, after twenty-two years of pleasant service, and only seventy years of age. But the will of our heavenly Father decided differently. My health has been restored, and the utility company by which I am employed has created a position for me with no physical strain, which enables me to be of service to the world and to fulfill the will of the Father. I thank you for your kindness and love.—*J. W. M., San Diego, Calif.*

■ ■ I WANT to thank you for the blessed work you did for my little grandson. He was lying very ill and in great pain when I called you for help. Soon afterwards the pain left him, he grew better fast, and is now quite well again. You know how very grateful we feel toward you for your wonderful help.—*L. J., Kansas City, Kans.*

■ ■ SEVERAL weeks ago I wrote to you for prayers for an infected thumb. The doctor said the thumb would take from four to six weeks to heal and that I would lose the nail. On the third day after I wrote you the thumb was improved and in a few days it was perfectly well. The nail is perfectly normal. I thank you for your prayers in my

behalf. God's wonderful answer to prayer has been proved over and over to me.—*G. B. Hurley, N. Mex.*

■ ■ PLEASE accept our most grateful thanks for your prayers for our baby. She had pneumonia but started to improve almost at once, about the time my letter reached you. We are so thankful for God's never-failing help, and yours.—*Mrs. F. H., Phoenix, Ariz.*

■ ■ I WROTE to you for help, as I had an acute attack of pleurisy and the doctors and nurses did not expect me to recover. As soon as I had mailed the letter to you I began to improve, and I have gained back the strength and weight that I lost during my stay in the hospital. I thank God every day for what Silent Unity has done for me. —*N. D., Madera, Calif.*

■ ■ I ASKED you to pray for me, as I had had a cough for over five months. Doctors and medicines had failed to help it, and I had begun to cough up blood. In less than a week after I wrote, the cough was completely gone, praise God. Thank you for your prayers.—*Mrs. P. F., Chicago, Ill.*

■ ■ WORDS cannot express to you my gratitude for your prayers for my little son. The day your letter arrived the doctor pronounced him well on the way to recovery. Until I asked you for prayers the child had to be forced to eat, and now through prayer he has developed an appetite and actually enjoys food. This I consider a miracle. Thank you, and God bless you for your help.—*E. L., Brooklyn, N. Y.*

■ ■ I AM HAPPY to tell you that my eyes are very much better. They don't hurt and are not swollen, and I only need the help of glasses for reading or close work. Thank God for this great blessing among many others. It is with love and thankfulness that I am inclosing a love offering. —*Mrs. F. H. V., Montclair, N. J.*

■ ■ THIS MORNING when the doctor examined my ears he found that my hearing was back to normal and the hole in my eardrum entirely healed over. I am very grateful for the prayers and help I have received from you. —*Mrs. C. M. D., Richmond, Va.*

★ ★ ★

FILLED WITH PLENTY

■ ■ IT IS DIFFICULT to express in words how much has been done for us through our faith in God and the prayers of Silent Unity. God has very miraculously brought us to a place where we can grow in our work—good backing and favorable conditions. I have never before experienced the feeling of a full inner contact with God. I am inclosing a love offering to be used in any way you see fit. I am very grateful.—*Mrs. R. Y., Ravenna, Ohio.*

■ ■ SOME WEEKS ago I wrote to you for prayers. I had just lost my position. Just one month from the time I asked you to help me I started to work in a new position, and I am very happy. I am inclosing a love offering with my gratitude for your help.—*J. P., Toronto, Ont., Canada.*

■ ■ I WROTE to you several months ago for prayers that I might sell some property. Within a week the deal was closed. I am so thankful to the Father and to Unity for all the blessings I am receiving.—*L. B., Sacramento, Calif.*

■ ■ I HAVE rented the two apartments, for which I asked your help. I now realize that divine love has met and does meet every human need. I am inclosing a love offering with my blessing.—*Mrs. O. H., Atlanta, Ga.*

■ ■ I WROTE to you asking for prayers for help in making payments on our home. I am happy to say that I have been able to make a satisfactory arrangement with the mortgage holders as regards future payments. I was

greeted with a smile and given every consideration. Please accept my heartfelt thanks, and may God bless you with increased power and inspiration to carry on your great mission.—*L. D., Baltimore, Md.*

★ ★ ★

HE SHALL HAVE ABUNDANCE

■ ■ WHILE USING the prosperity bank drill we have been most bountifully blessed. My husband received a one hundred per cent increase in salary. We are very grateful for your prayers.—*V. S., Chico, Calif.*

■ ■ THANK YOU and bless you for your prayers. I have used two prosperity banks and through the drill have found much joy and benefit. Many blessings have come to me and my finances have materially improved. I am indeed grateful for your help.—*Mrs. J. B., Clinton, N. Y.*

■ ■ INCLOSED YOU will find a check for my prosperity bank savings. Please send me another bank. The results of the bank drill have been good. The daily meditation, the quiet, and the realization of the presence of the Father within us has been a blessing. Our supply has come to us through unexpected and countless channels, and we have had many demonstrations that God is supplying us with substance for our every need. We are very grateful. —*Mrs. L. M., Penns Grove, N. J.*

■ ■ I AM VERY happy to say that almost from the beginning of my prosperity bank drill I reaped daily blessings. Never a day goes by that I do not demonstrate some good, and I thank God many times for His continued supply. I am very grateful for your kind help.—*E. H., Honolulu, T. H.*

■ ■ I AM INCLOSING a money order for five dollars saved in my prosperity bank. It has been a pleasure to follow the drill, and I have had beautiful results. Har-

mony fills my home, my faith in God has increased, and I feel more love for His children, less criticism of people and things, and more patience. I am getting results, thanks to you for your help. May success be yours always. —*M. L., Chicago, Ill.*

★ ★ ★

SEARCH THE SCRIPTURES

■ ■ I HAVE BEEN more conscious of an opening up of the understanding in the working out of this lesson than in any of the previous ones. I feel a new strength, sureness, and conviction in Truth. I have lost the sense of having to work in and through two worlds and have gained a realization of controlling the outer from within. There is a good reaction from the physical. I am seldom conscious of an old difficulty of years' standing, fear of food, and I have gained fourteen pounds in weight in three months. I am also making a much happier contact with people. I should like to express my love and gratitude to Unity School for its friendship and encouragement. The phrase so often used "Words are inadequate" is not true when we learn to use them rightly. With a deep sense of their power and in the consciousness of my oneness with the living Christ, I bless the school.—*L. S., Joplin, Mo.*

★ ★ ★

MY HELP COMETH FROM JEHOVAH

■ ■ WHEN I began reading *Weekly Unity*, I was so depressed that I didn't know what to do. I felt that life held nothing for me at all. You do not know how much you have done for me. I am a different person, and I have been helped in every way through reading *Weekly Unity* and through your prayers. I have placed my affairs in God's hands and know that all is well.—*G. T., Enid, Okla.*

■ ■ I CANNOT begin to enumerate the blessings that I receive each day because of the beautiful thoughts I read in your literature and letters. Every day, as I read, I find an answer to some problem, and the answer seems to be meant for me especially. My heart is overflowing with gratitude for each and every one of you at Unity.—*G. S., Minneapolis, Minn.*

■ ■ I AM INCLOSING an offering, which I should like to have used in carrying forward the fine work you are doing in publishing the Unity literature in Braille so that the teachings of Truth may be shared by those who are blind.

I firmly believe that the teachings and principles of Unity can do more to bring courage and faith and hope to those who live in a darkened world than anything else. It brings a light into their lives that will dispel all darkness permanently.—*C. B., Nashville, Tenn.*

■ ■ I HAVE received my *Metaphysical Bible Dictionary,* and I want to say that you were right in your statement that this book would be invaluable, for to me it is surely priceless. I vision in it the whole of Unity. It is a book threefold in its purpose, a wonderful help to any one trying to discern spiritually. God bless you!—*L. R. N., Willacoochee, Ga.*

★ ★ ★

LOVE ONE ANOTHER

■ ■ I WANT to thank you for the prayers and blessing you extended to me when I was needing help. There is more harmony and peace and joy in our home now. I have changed my attitude and find things running much more smoothly. I realize that God in me is mighty to forgive and harmonize all conditions. He is always ready to help me. I am inclosing a love offering with my blessing. —*Mrs. E. J., Jacksonville, Fla.*

■ ■ SOME TIME ago I asked for prayers for harmony in our home. I am happy to say that everything is changed and we are once again the happy family we were before. I know God answers prayer, and we are grateful. God bless you and your inspiring and wonderful work.—*Mrs. E. F. R., Seattle, Wash.*

★ ★ ★

HE IS MY REFUGE

■ ■ GOD'S BLESSINGS are beginning to become a reality in my life in the form of love, peace, prosperity, good health, and other good things. I also tried tithing the past month and found that my money went much farther than before. Inclosed is a love offering sent in deep thankfulness for your prayers and for my blessings. May you all be blessed in your wonderful work.—*A. L., Montpelier, Vt.*

■ ■ MUCH GOOD has come to me since I wrote for prayers a month ago. I had developed some alarming symptoms, but since my letter to you I feel absolutely well. I have also demonstrated more prosperity, and fear is gradually giving way to confidence. I know that I have gained much in understanding, which of course is the greatest blessing of all. I have only one way of expressing my gratitude. I am trying in my daily life to give my good to others.—*Mrs. B. W., Fayetteville, Ark.*

★ ★ ★

UNTO US A CHILD

■ ■ I HAVE such a fine baby girl, born one month ago. I was amazed at the ease with which I went through the ordeal of her birth, and I am gaining in strength every day. I have been blessed in every way. My grateful thanks to you and all praise to God.—*J. B., Roxboro, N. C.*

■ ■ YOUR MOTHERHOOD lessons and prayers have proved of wonderful help to me during the coming of my

baby. I had a quick and easy delivery and the baby is strong and healthy. I praise God for His goodness, and I am grateful for the Unity teachings, which give me faith. —*O. S., Arima, Trinidad, B. W. I.*

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HIS TRUTH IS A SHIELD

■ ■ SOME WEEKS ago I wrote to Silent Unity for prayers for my health and safety, as I was about to take a motor trip. I had the most enjoyable trip of my life and my health was fine. I am very grateful. As a thank offering I am sending a subscription to a relative of mine.—*Mrs. R. E. B., Atlanta, Ga.*

■ ■ THANK YOU for your prayers that our motor trip might be safe and happy. It proved to be the most wonderful trip that we have ever taken. Everything worked out beautifully. We felt protection and divine order at work in our affairs every day. I am inclosing a love offering with our deepest gratitude.—*E. C., Savannah, Ga.*

★ ★ ★

FATHER, I THANK THEE

■ ■ THANK YOU again for all the loving help that you have given me through your prayers. God has blessed me in many ways, and I give thanks for the gifts of Spirit within and without. Truly it is good to cast off our burdens and be free to enjoy the surprises that God always has awaiting us. I ask that God may bless every prayer you pray for mankind. May He increase our influence a hundredfold. May each Unity worker go from strength to strength, is my sincere prayer.—*A. A. F., Devizes, Wilts, England.*

■ ■ I APPRECIATE my contact with your teachings, and I have been wonderfully blessed in all my endeavors. I shall always keep in touch with Unity so that my life may be nearer God.—*J. M., Jacksonville, Fla.*

HELP . . from Silent Unity

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

I have so little in life that I think God is displeased with me. Do you think He is?—*Question answered by Silent Unity.*

God's love for you is infinite, for He has placed the Christ Spirit within you to guide, to counsel, to heal, and to prosper. However He manifests Himself to you to the same extent that you allow His presence to be quickened within you. So do not feel, if you fail in a measure to receive His blessings, that God is displeased with you and is withholding your good from you. But take the opportunity to establish yourself in a more perfect understanding by quickening within yourself a greater degree of faith. Pray unceasingly. Keep steadfastly the vision of the Christ Spirit being resurrected anew in your heart and you will triumph in your life and affairs.

★ ★ ★

Help for fear of astrology.—*Radiogram received by Silent Unity.*

Immediately after receipt of your message we began praying for you, and we know that you have no reason to experience fear. The all-wise, all-loving Father rules supreme in His perfect universe. All things work together for good to those who express faith in Him. Realize that you are ever one with God's love and wisdom, and know that He continually guides you in the way of harmony, peace, and infinite good.

In your individual world you have complete control

through your thinking. You can attract only those things which are in harmony with your consciousness. Because of this fundamental fact there is absolutely no cause for fear concerning any predictions of astrology. Negative human experiences are not the will of the loving Father. He has not established any forces tending to bring adverse conditions into the life of any individual. The fatalistic attitude of many students of astrology is without any foundation in Truth. Experience the joy that is yours by divine right by realizing that God wants you to have only good, and abide in the assurance that He is ever working in and through you to make your life rich with His blessings.

★ ★ ★

I need more understanding about how to pray. Should I use affirmations or denials?—*Question answered by Silent Unity.*

The effectiveness of prayer does not depend so much upon its clothing of words as upon its mode of delivery. Whether affirmations or denials or a bit of each is used matters not; the important factor is whether faith and steadfastness are used in uttering them. We do know that words are things, and when they are spoken with an understanding of their true meaning they truly create. Idle words, words uttered without thought, can carry little effect except perhaps to retard our spiritual growth, but words spoken in the faith that "they do accomplish that whereto they are sent" are vital and living things.

We would suggest that you try to relax, letting go and taking some simple but potent idea into your periods of meditation; perhaps the idea of the one presence and power, God only; the idea that you and the Father are one; that you are a child of God. Any of these will prepare the way for a deeper realization of your good.

Many of our friends find that a denial of a seeming error and then a quick affirmation of the goodness of God

will clear up a situation and make the good appear. When we use denials we must be sure always to affirm the good, for when we have emptied the vessel we must fill it with the pure substance of Spirit or it will remain open to the influence of some idle thought of worry or fear or doubt.

★ ★ ★

I lost the position that I had held for ten years. I am now selling radios and refrigerators. Do you think that God wanted me to make the change?—*Question answered by Silent Unity.*

God, who is the true source of success, does not force any individual to follow any definite course of action. His will for each individual is success, but He does not cause a person to lose one position and avenue of prosperity in order to replace it with another. He is ever ready to direct those who turn to Him. Since the Father is not concerned with specific plans involving particular vocations, the loss of a position does not indicate that He has "other plans." Any individual may discover a number of avenues of service and still remain in harmony with God's good will.

★ ★ ★

Jesus was the very embodiment of faith and at one with the Father at all times. Yet He finished on Calvary. It doesn't seem reasonable that God would want such a sacrifice. How do you explain it?—*Question answered by Silent Unity.*

You may be sure that Jesus did not "finish" on Calvary; for did He not resurrect Himself again in three days? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Jesus did not die as a sacrifice to a power outside Himself, rather it was His own strong conviction that if He allowed Himself to be crucified people might gain a stronger realization that no matter what trial might come, the Father would help them rise above it and come forth victorious and free.

A MORNING MEDITATION

By Della Adams Leitner

For all the simple pleasant things
That through the year have filled my days,
The wholesome, common joys of life,
My heart goes out in grateful praise;
For home and loved ones, friends so dear,
The fellowship of those who care;
For daily life-sustaining bread,
The bounty that is mine to share;

For love light in the eyes that greet
Mine tenderly from day to day;
The cheery, kind hello that gives
A heartening glow to ease the way;
For beauty of the morn and eve,
The loveliness my eyes behold—
Mine to enjoy though I possess
Little of wealth in measured gold.

We call them simple; yet profound
Is all this mystery of love,
Deep calls to deep nor understands
The greatness of the power above.
But with a growing faith we may
Accept our good and grateful be
That we have learned God's law of love
Will fill our life with harmony.

The Purpose of Unity

• • UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received.

Through its Field Department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct, and authorizes the establishing of Unity classes and centers.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

FIT YOURSELF FOR SUCCESS

These days much attention is given to study courses for adults. High schools conduct evening classes and correspondence schools offer instruction in a wide range of cultural and technical subjects.

Unity School conducts a home study course in Truth, which will richly repay you for the effort you put into it. Your knowledge and practical application of the principles of Truth is a gateway by which you can enter the field of success in your chosen work.

Write for a folder giving full details of this course and see how easy it is to study Truth right in your own home. Write to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

TAKE AN ACTIVE PART

To be identified with the Truth movement is a source of inspiration, but to take a regular, active part in spreading the message of Truth brings a feeling of greater satisfaction and power.

Many Unity students therefore belong to the Help-One-A-Month Club, which was organized for the purpose of sharing Truth with others in a systematic way. Once a month each member sends a gift subscription for a Unity

periodical to some friend. In a year's time the number of persons reached and blessed is beyond estimate.

If you are not already a member of the club, join now and have a part in this good work. There are no dues. Just write and tell us that you wish to become a member, and let *Unity* be your first club subscription gift. Write to Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

BROTHERS IN CHRIST

Unity seeks to help all persons make Christianity practical in their life, and it is always happy to co-operate with others in spreading the Gospel message. Not long ago a Salvation Army officer was given a copy of *Unity Daily Word* by a friend. This officer holds services in prisons and reformatories, besides speaking over the radio. His response to *Unity Daily Word* was wholehearted and enthusiastic. He said it was just what he needed for his talks, and he asked for a supply of Unity literature to place in reading rooms of reformatories and other institutions.

Silent-70 arranged to send this officer current subscriptions for our magazines and a copy of *Lessons in Truth,* all free of charge. Silent-70 is grateful to the friend who introduced him to Unity literature and to all those whose love offerings make possible the carrying on of this service of love.

This month

IN OTHER UNITY PERIODICALS . . .

IN THE MONTH OF FEBRUARY

February is rich in birthdays of great men—astronomers, musicians, poets, painters, and presidents. It is about one of the presidents that Luella B. Lyons writes in the February number of *Good Business.* In "Lincoln's Partner" she retells a story of President Lincoln's early days when as a circuit-riding lawyer he traveled from one county to another, from court to court. Her story is not one of the numerous Lincoln legends but is absolutely true, being one of a prized collection of fact stories that she has garnered and verified over a period of years. The secret of this great man's wisdom and good judgment is disclosed in this story.

Invariably the truly great man has a childlike faith in God; and such a man was "Chic" Sale, stage star, writer, and motion picture actor, with whom an interview was obtained for *Progress* magazine shortly before his passing. From his youth Mr. Sale believed strongly that all was well with the Creator and His universe. He refused to think that God ever fails us, believing instead that we fail ourselves. His thousands of friends knew him for his contagious happy outlook on life, his priceless characterization of "just folks." His simplicity and lack of affectation

are apparent in this interview, which was reported by Maude Allison Lathem and appears this month in *Progress.* It is one of the series "Picture People Who Know God."

Man is forever exploring the realm of the occult, hoping to come upon some magic power by which he can take command of his life and affairs. In so doing he often overlooks the very thing that he seeks, the thing that is really the highest, deepest, and most advanced of all religious teachings. F. B. Whitney discusses this secret of the ages in his article "The Magic Consciousness," which appears in the February number of *Unity Daily Word.*

We pride ourselves on our twentieth-century progress, and yet many of us continue to live in a 500,000 B. C. consciousness. This is brought out by the Reverend Sheldon Knapp in his article "Thinking with God," which appears in a February issue of *Weekly Unity.* In it Mr. Knapp shows how to get out of the rut of the ancient race thought in which all fears and worries originate, and how to get into the consciousness of faith, courage, love, and wisdom that Jesus taught and lived.

Referring again to important days in February, there is one that is of great significance to boys and girls, and that is St. Valentine's Day. In this connection Eleanor Hammond has written a story for *Wee Wisdom* called "The Snowbird Valentine." It tells of the lovely hand-painted valentine that Virginia had made especially for her teacher but in the end gave to Dorothy, the little new girl, because no one else in the class had sent Dorothy a valentine. This story has a particularly happy ending, and its lesson in unselfishness will be easily absorbed by young readers.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Massey bldg

ARKANSAS

Little Rock—M. Wayman, Unity, 809 W 15th

CALIFORNIA

Alameda—Alice Hopkins (LT) Unity Cl, 1300 Grand
Berkeley—Susanna Scott (LT) 2535 College
Eagle Rock—Gertrude Hall (LT) Unity, 2122½ Colorado
Beverly Hills—Ruth Rae, Unity, 371 N Bedford
Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth
Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Studio, 1217 N St Andrews
Inglewood—Maude Galpin, Unity, Queen & Commercial
Ione—Hazel Merriweather, Unity Cen
Long Beach—L. Newman, Unity, 432 Locust
Los Angeles—Emma Luke, Unity Temple, 2120 S Union; Alfred Williams, Unity Assb, 233 S Broadway; Nannie B. Highnote, Unity Cl, 1532 Wilshire
Oakland—Rose Emery, Unity Cen, Ebell Club bldg; F. E. Andrews, Unity Cen, 5365 Bond
Pasadena—L. Stack, Unity, 11 N Oak Knoll
Richmond—Beulah Tiller, Unity, 146 2d
Riverside—K. Sweaney (LT) Unity, 3566 6th
Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall
Santa Ana—L. Newman, Unity Soc, Commercial bldg
San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead
San Francisco—Robert Hulbert, Unity Temple, 126 Post; Marie Handly, 735 Taylor
Santa Cruz—Mary and Roseline Higgins, Universal Truth Cen, 151 Garfield
Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona
Stockton—H. Batson, Unity, 322 N Center
Van Nuys—M. Hider, Unity, 14123 Gilmore
Whittier—L. Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg
Denver—Ethel Burkle, Temple of Prac Chr, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel
Hartford—Harriet Gilbert (LT) Unity, 926 Main

DISTRICT OF COLUMBIA

Washington—Margaret Feldt, Unity, New Colonial hotel

FLORIDA

Jacksonville—H. Miscally, Unity, 725 Hogan
Lakeland—Mary Fullenlove (LT) Unity, New Florida hotel
Orlando—Ocoa Moore, Unity, 409 S Orange
St Petersburg—J. W. Young, Unity, 646 5th ave S
Tampa—Laura Hyer and Louise Ramey, 1st Unity Soc, De Soto hotel

GEORGIA

Atlanta—Hazel Risk (LT) Unity, 74 Pryor N E

ILLINOIS

Chicago—W. and Ann Hoschouer, Unity Fellowship, 25 E Jackson; Nellie McCollum, 1st Unity Soc, 159 N State; Edith Reynolds, (LT) Unity Truth Home, 116 S Michigan
Decatur—Mabel Daughtry, Unity, Woman's club
Moline—G. Richardson, Unity, Le Claire hotel
Peoria—Mrs. G. Arrowsmith (LT) Unity, 503 E Maywood
Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity, 1230 Grant
Springfield—Mary Meek (LT) Unity, 509 S 6th

INDIANA

Indianapolis—Murrel Powell, Unity, Century bldg

IOWA

Cedar Rapids—G. Richardson, Unity Cen, 1015 2d Ave S E
Des Moines—B. Stitt, Unity, 42 & Rollins
Sioux City—Elizabeth McClaughry, Unity Cen, Martin hotel
Waterloo—G. Richardson, Lafayette bldg

KANSAS

Topeka—H. Pfouts, Unity, Jayhawk hotel

KENTUCKY

Louisville—Georgiana West, Unity, 1322 4th; Theresa Rehm, 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4th; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

LOUISIANA

New Orleans—Elois Echlin, Unity, 823 Perdido; Mrs. E. Norton White (LT) Unity, 604 Canal

MARYLAND

Baltimore—E. Roy Feldt (LT) Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Hall, Unity, 25 Huntington
Cambridge—E. Titus (LT) Unity, 881 Mass

MICHIGAN

Detroit—I. Gregg, Unity, Maccabees bldg
Grand Rapids—I. Bailey, Unity, 61 Sheldon
Kalamazoo—A. Moffett, Unity, 209 W Dutton
Lansing—Harvey and Ida Best, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

MISSOURI

Carthage—Maude Wilson (LT) Unity, 306 W Chestnut
Kansas City—Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor Unity School; Ida Palmer, S. S. Unity Cen, Jewell bldg; Ernest C. Wilson, Unity Soc, 913 Tracy
Lees Summit—Richard Lynch, Unity Farm
St Joseph—Rex Morgan, Unity, 12th & Felix
St. Louis—Fred and Hilda Eilers, S S Unity Cen, 6100 S Grand; Elsie Abbott, Unity Soc, Dorr & Zellar auditorium

MONTANA

Billings—M. Wessel, Unity, Northern hotel
Bozeman—M. Wessel, Unity, Baxter hotel
Butte—M. Wessel, Unity Cen, Y M C A
Great Falls—V. Huhn, Unity, Dunn blk
Livingston—M. Wessel, Unity, Elks' hall

NEBRASKA

Omaha—Mabel Schopf, Unity, Electric bldg
Scottsbluff—Nora Elliott (LT) Unity, 2026 Ave C

NEW JERSEY

Cranford—E. Berry, Unity, Hampton hall
Montclair—Gladys Stevenson (LT) Unity, 33 Gates
Newark—E. Berry, Unity, Berwick hotel

NEW MEXICO

Raton—C. Schleifer (LT) Unity, 323 S 4th

NEW YORK

Brooklyn—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq
Buffalo—A. Brown, Unity, 1372 Hertel; Ella Richards, Unity, 414 Delaware
Freeport—Marion Rodgers (LT) Unity, 15 Sunrise
Jamaica—Ella Pomeroy, Unity, 89-39 163d
Rochester—Louis E. and Ethel Meyer, Unity, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca
Schenectady—Marcellene Burbridge, Unity Soc, 1029 University
White Plains—Octavie Martial (LT) Unity, Roger Smith hotel

OHIO

Akron—Jessie Maloney, Unity, 34 High
Canton—Jessie Maloney, Unity, 203 6th st N W
Cincinnati—Mary Langenheim, Unity, 26 E 6th; Effie Smith, Oakley Unity, 3041 Madison; Millie Leslie (LT) Unity, 26 E 6th
Cleveland—Earl Anthony, Unity, Hotel Cleveland
Columbus—G. January, Unity, 80 W Starr
Dayton—E. Crouch, Unity, Fine Arts bldg
Hamilton—Louise Tahse, Unity, 117 Ross; Mr. and Mrs. H. G. Gillespie (LT) Unity, 117 Ross
Marion—Fannye Treaster (LT) Unity, City library
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 236 Franklin S W

OKLAHOMA

Tulsa—Grace Kehrer (LT) Unity, 1352 E 17th Place

OREGON

Portland—M. Lance, Unity, 811 N W 20th

PENNSYLVANIA

Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—E. Chester, Unity, Hotel Chisca
Nashville—M. Turner, Unity, 2000 W End

TEXAS

Amarillo—E. Lane (LT) Unity, 1500 Taylor; M. Neudigate (LT) Unity, 609 Madison
Austin—Ruth Mims, Unity, Driskill hotel
Dallas—Minerva Hursey, Unity, Allen bldg
El Paso—B. Forbes, Unity, 305 E Franklin
Houston—L. Brass, Unity, Milam bldg
San Antonio—M. Myles, Unity, Maverick bldg

WASHINGTON

Bremerton—E. Key (LT) Unity, Enetai Inn
Seattle—Paul and Lillyan Rigby, Unity Cen, 1905½ 3d
Yakima—C. Scott, Unity, Wilson bldg; B. Scott (LT) Unity, Wilson bldg

WISCONSIN

Milwaukee—Guy Mallon, Unity, 3112 W Highland

CANADA

Edmonton—A. Popple, Unity, Empire blk
Winnipeg—E. Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place
London—Parker Drake (LT) British Unity, 36-37 Upper Thames; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5
Wirral—Dora Johnson, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

Edinburgh—M. Hume, Unity, 30 York Place; Mr. and Mrs. R. W. Handyside (LT) Prac Chris Cen, 16 Royal Terrace

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UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Truth Cen, 372 N 2d ave

CALIFORNIA

Bakersfield—Unity Cen, Southern hotel
Berkeley—Christian Meta, 1176 Colusa
Burlingame—Meta Cen, 209 Park
Fresno—Unity Cen, 15 N Fulton
Hollywood—Truth Cen, 1643 N Cherokee
La Jolla—C. L. Thomas, 8004 Girard
Los Angeles—Christian Unity, 611 S Kings-

ley Drive; Unity Cen, 815 S Hill; Church of Divine Healing, 1648 W Adams; School of Triunity, 1709 W 8th; Ann McMillan (col), 4614 S Central; Fowler Bros, 414 W 6th; Bullocks; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Mamie Dean, 1129 S Catalina; Unity Studio, 4958 W Adams

Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice

Pasadena—Church of Truth, 690 E Orange Grove

Redlands—Leona Ballou, 906 Tribune

Redwood City—Christian Assb, Women's Club house

Sacramento—Truth Cen, 1415 27th

San Diego—Unity, 1017 7th

San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, 20th and Capp

San Jose—Christian Assembly, 72 N 5th; Meta Bookshop, 80 E San Fernando

Santa Barbara—Truth Cen, 227 E Arrellaga

Willow Glen—Christian Assb, 1305 Lincoln

COLORADO

Denver—Publication Bk st, 514 15th

Pueblo—Divine Science, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, Barnum Hotel

Stamford—Unity Soc, 74 Park Pl

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 L N W

FLORIDA

Daytona Beach—Unity Cl (col), 745 Marion; Church of Divine Science, Palmetto Club

Jacksonville—Unity Cen (col), 804 Pippin

Miami—Unity Cen, 128 S E 3d

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 722½ Idaho

ILLINOIS

Chicago—Unity Cl (col), 5128 S Michigan; South Side Cl (col), 4307 S Mich

INDIANA

Muncie—Unity Cen, Hotel Kirby

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 101 S Troy

MINNESOTA

Duluth—Truth Cen, 215 W 2d

Red Wing—Unity Cl, 440 15th

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 17½ W 4th

NEW JERSEY

Atlantic City—Temple of Truth, Central pier

Newark—Truth Cen, 97 S 10th

Plainfield—Unity, Babcock bldg

NEW MEXICO

Albuquerque—Unity, 406 W Silver

NEW YORK

Buffalo—Buffalo Soc, Statler hotel

New York City—Center of Truth, Hotel Roosevelt; Unity Cl (col), 2 W 130; New York Cen of Truth (col), 221 W 142; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 521 Fifth ave; New York Center, 33 W 39

Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan

Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, 2827 Euclid

Dayton—Dayton Truth Cen, Industries bldg

Lima—Unity Cl, Norval hotel

OKLAHOMA

Oklahoma City—Truth Rdg Rm, Weaver bldg

Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminster

TEXAS

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche

Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg

Tacoma—Truth Temple, 902½ N 2d

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William

Brisbane—Truth Cen, Albert House

Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st. N S W; New Thought Cen, The Block, 428 George

CANADA

Calgary—Unity, 221A 8th ave W

Montreal—Unity, Mt. Royal hotel

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, 7 Mitchell block

Saskatoon—Unity Cen, 314 Canada bldg

Toronto—Unity Cen, 765 A Yonge

Victoria—Truth Cen, 720½ Fort

Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe, Hants—E Quinion, 20 Gordon

Liverpool—Unity Centre, 125 Mt Pleasant

Leicester—Emma Danson, 94 Upper Kent st

London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), WI; International Thought Alliance, 1 Henrietta st

Manchester—Unity Centre, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Roma—Instituto di Cultura Psichica, Via Antonio Bosio, 15

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st.

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

What Easter Really Means

To many persons Easter means merely a reminder that Jesus Christ rose in triumph from the tomb and thereby demonstrated that we too can conquer death. But the actual meaning of Easter goes deeper, as Zelia M. Walters points out in her story "Sell All That Thou Hast," to be published in the March number of *Unity*. It tells of an early Christian who caught the true significance of the Master's teaching and participated in the real triumph and power of the resurrection.

How Would You Answer?

If some one were to ask you what Unity believed about the "Second Coming" of Christ, what answer would you give? This is one of the points covered in the little booklet *Unity's Statement of Faith*." If you do not have a copy of this booklet, send a dime for one, and learn exactly what constitutes the Unity belief. A good plan is to order some extra copies to hand to interested friends.

PROSPERITY Is Praised

"I fail to find words to express my appreciation of the book *Prosperity*," writes Dr. S——, of Kansas City. "It is without question the best book on this subject that it has been my pleasure to read. I am glad that one need not be an advanced student to read it, for it is written so that a novice can appreciate it. This book ought to be in every home."

Prosperity is a metaphysical textbook that covers every phase of its subject, and its teaching will give you definite instructions for demonstrating plenty. It is Charles Fillmore's newest book.

Help for Mother

Sometimes a mother is appalled by what seems to be an exhibition of pure stubbornness in her child. She feels that something must be done about it, but she is in doubt as to the right course to take.

In *Letters of Myrtle Fillmore,* page 163, you will find a little talk about this very thing. Mrs. Fillmore understood and loved little children, and you will find her suggestions helpful. During her ministry Mrs. Fillmore gave advice to thousands of people in her letters, and excerpts from these letters have been compiled in book form for the benefit of Unity readers. You will find in it her ideas on prayer, healing, marriage, motherhood, and many other subjects of real interest.

Use GOOD BUSINESS

Good Business magazine is published not merely to be read but to help you obtain a definite result. Consult it for its practical ideas. Here is a letter that shows how a divisional manager of a large corporation makes use of this magazine:

> I wish to express my appreciation of your magazine *Good Business.* I intend to subscribe for it for some twenty managers and supervisors. In my weekly sales letters to the field organization I have used many of the thoughts written by the editor and other contributors—thoughts that are particularly appropriate for the building of a strong organization.—*C. B. B.*

A year of *Good Business* will help you to have a year of success. The subscription price is $1 for twelve months.

Take Time to Think

A daily period of constructive thinking on any subject is bound to bring results. Especially helpful is the time you give to quiet meditation on the things of Spirit. Then you draw upon health, strength, and supply at their very source. Some preliminary steps are necessary to attaining the perfect silence,

and these are given in Jennie H. Croft's booklet *Methods of Meditation*. For years Mrs. Croft taught the methods and practice of the silence, and her booklet is based on practical knowledge.

PROGRESS Brings Peace

It is encouraging to the editors of *Progress* to receive letters of praise like this one.

> "Every time I pick up *Progress* magazine I have the desire to sit right down and tell you how very much it helps and just what a big part it plays in my life. Last night when I went to bed I was all mixed up, but after reading a few articles I was absolutely at peace with the world and myself."

Progress is making many new friends because of the help and guidance that it gives. Its inspiring articles, stories, and interviews combine to make it an entertaining and worth-while magazine. Like *Unity* it is priced at $1 a year.

Companion Magazines

Whether you read *Unity, Weekly Unity, Good Business,* or *Progress,* let *Unity Daily Word* be its companion magazine. The daily page lessons bear down on truths that you gain from your other periodicals and help you to put them into practice. *Unity Daily Word* is a monthly handbook with a lesson for every day of the month. It also carries short articles and poems. Price $1 a year.

Book Dons New Jacket

H. Emilie Cady's book *Miscellaneous Writings* now appears in a new jacket with an appropriate design. This book of eleven chapters continues to be a stand-by of Unity students. It speaks Truth in a clear and authoritative manner, and none can question its genuineness. Its first chapter, "Finding the Christ," is considered one of the finest pieces of writing that ever appeared in a Unity publication. Other favorite chapters are "Neither Do I Condemn Thee" and "All Sufficiency in All Things."

"Healing of the Feet"

The little book *Divine Remedies* teaches that you can avoid inharmonious conditions of the feet by blessing and praising them each day. But if you already have such conditions, you can overcome them by using the right affirmations and holding the right thoughts. In the chapter "Healing of the Feet" you will find three pages devoted to this subject. *Divine Remedies* deals with the general upbuilding of the body temple as well as with the healing of specific inharmonies. It will help you to establish yourself in a consciousness of perfect health.

Have We Lived Before?

Dr. Ernest C. Wilson, the author of this book, dedicates it to the many friends who wanted him to write it.

In the opening chapter, "Evidences of Reincarnation," Doctor Wilson gives some striking examples that unquestionably bear out the theory of reincarnation. Next he points out the direct Scriptural allusions to reincarnation which, though not numerous, are unmistakable.

Referring to our not remembering former incarnations, he reasons that this is not surprising, since if we were to be questioned as to what we did at a certain time last week or even yesterday, we could scarcely give an accurate answer. But he says: "More important in a practical sense than remembrance of what we have been and have done in the past is the consideration of what we shall do about the responsibilities and opportunities of the present."

He bids us remember that though to human sense the body, human relationships, and the environing world of sense seem all-important, since we are projected in consciousness among them, their importance is secondary to that of soul development.

But Doctor Wilson emphasizes the fact that reincarnation is not God's final plan for man, but is rather the gospel of the second chance. Our human incarnations are steps along the way, and with each degree of dawning spiritual consciousness we are coming closer to the great ultimate, the incarnation of Christ. As we grasp the realization of the larger life for which we are destined, he believes, we shall know ourselves to be sons of God, birthless, ageless, deathless.

Unity Books and Booklets

For Beginners	Caroline Napier ..... *German*	$ .50
	Directions for Beginners	.25
	Directions for Beginners ..... *Spanish*, $.10; *German*	.25
	Lessons in Truth ..... flexible $2; cloth	1.00
	Lessons in Truth ..... *French*, *Italian*, $.75; *German*, *Spanish*, *Dutch*	1.00
	*Letters of Myrtle Fillmore ..... flexible $2; cloth	1.00
	Lovingly in the Hands of the Father ..... flexible $2; cloth	1.00
	Master Class Lessons ..... flexible $2; cloth	1.00
	Miscellaneous Writings ..... flexible $2; cloth	1.00
	Miscellaneous Writings ..... *Italian*, *French*, *German*	.75
	Unity's Statement of Faith	.10
	Working with God ..... flexible $2; cloth	1.00
On Healing	Christian Healing ..... flexible $2; cloth	1.00
	Christian Healing ..... *German*	1.00
	Divine Remedies	.50
	Truth Ideas of an M. D. ..... flexible $2; cloth	1.00
On the Silence	Methods of Meditation	.25
	The Silence	.50
Pertaining to the Home	Meatless Meals ..... cloth	1.00
	Science of Food and Cookery, The ..... cloth	2.50
Inspirational	Beginning Again	.25
	Christ Way of Living, The ..... *German*, $.75; *English*	.50
	Faith That Removes Mountains ..... *German*	.25
	Finding the Christ	.25
	Finding the Christ ..... *German*, *Spanish*, *Swedish*	.25
	Mightier than Circumstance ..... flexible $2; cloth	1.00
	Open Doors ..... flexible $2; cloth	1.00
	*Prosperity ..... flexible $2; cloth	1.00
Devotional	All Things Made New ..... cloth	1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	*Have We Lived Before? ..... flexible $2; cloth	1.00
	Metaphysical Bible Dictionary	10.00
	*Mysteries of Genesis ..... flexible $2; cloth	1.00
	Truth in Song	.50
	Unity Song Selections ..... cloth	1.00
	When Ye Pray	.50
For Advanced Study	Inner Vision	.50
	Selected Studies	.50
	Talks on Truth ..... flexible $2; cloth	1.00
	Twelve Powers of Man, The ..... flexible $2; cloth	1.00
	Usable Truth ..... flexible $2; cloth	1.00
	What Are You? ..... *German* or *English*, cloth	1.00
Greeting Booklets	*Great Helper, The	.10
	Holy Bread	.10
	Song of Life, The	.10
	Twenty-Four Golden Hours	.10
	*What Child Is This?	.10
	Where Blessings Begin	.10
	(20 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
	How Jimmie Came Through	.50
	White Stockings and Other Tales	.29

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

THE PROSPERITY HABIT

What you constantly think about becomes manifest in your life and affairs. Train yourself to think only in terms of plenty, and the prosperity habit will become so fixed in your mind that you will attract good on every hand.

The Prosperity Bank drill is a habit builder. It is a daily reminder to expect God's loving provision for your needs. It also offers a convenient way to share Unity literature with others. Expectancy and sharing prepare the way for a demonstration of prosperity. Silent Unity will join you in prayer for the success of your efforts. Why not send for a Bank today and start building the prosperity habit?

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank with full instructions, and enter a year's subscription for UNITY for each of the friends mentioned below. I will save $3 in my Bank to pay for my order. Have Silent Unity pray with me.

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

My name .....

Street .....

City and State .....

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ANNOUNCEMENT

The great healing articles by Clara Palmer, the most popular series ever published in *Weekly Unity,* will now be in book form. It is appropriately named "You Can Be Healed."

The series contained forty practical lessons that have actually brought healing to many people. Some of these lessons have been lengthened, and new ones included, adding a third more material. Each new lesson was written only after twenty-five or more requests were received.

An unprecedented number of people asked for this book. The first edition will be ready early in March. Reserve your copy of *You Can Be Healed* now. In dark-green cloth binding, $1; in lovely black flexible, $2.

Unity School of Christianity
917 Tracy, Kansas City, Mo.

FAITH

BY GERALDINE DURKEE MILNE

In days when Jesus walked in Galilee,
From east and west, from north and south men came
To Him for healing - - halt and blind and lame;
And some bowed down with grief, some steeped in shame.
Because of faith in Him, He set them free.

The palsied, trembling, suddenly were still,
Gave thanks; the blind, with seeing eyes alight,
Rejoiced. Tears dried, the sinners praised God's might,
Cast off the scarlet cloak, stood robed in white:
All these of Heaven's bounty had their fill.

Today, as then, steadfast man's faith must be.
No prayer is fruitless; but from stain of sin,
From pain, from sorrow dark and deep within
Our heart, we may be freed by faith - - as in
Those days when Jesus walked in Galilee.